SRI

BRIHAT JATAKA,

ENGLISH TRANSLATION

WITH FULL NOTES AND COPIOUS ILLUSTRATIONS.

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Editor of the Astrological Magazine

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BRIHAT JATAKA.

THE END

SRI

Preface to BrihatJataka.

In presenting the English Translation of Brihat Jataka, to the Educated public of the world, I make no appeal for their indulgence. This is a monumental work, where the difficulties in translating a beautiful technical and suggestive work in Sanskrit had to be surmounted by hard labour, profound research, want of adequate expressions in a poor and nonconstructive language like the English by the selection of the most comprehensive expressions and by a laborious mental analyses, which would have a tendency to minimise the linguistic incongruities so difficult to reconcile. How far I have succeeded in my attempts to simplify the technicalities by my notes is a matter for decision by the succeeding generations.

In my Introduction to the English translation of Sarwartha Chintamani I have plainly referred to these difficulties and doubts and would refer the reader to that work for greater explanations. The priceless commentaries of BHUTTOTPHALA in Sanskrit on Brihat Jataka, have been fully utilised by me in the course of my work and if I am to express my sense of gratitude to anybody I have to do so to him. Most of the English works on astrology are sorry performances and no reliance can be placed upon them. If Varaha Mihira is to be respected as the author of Brihat Jataka, his matchless commentator deserves even greater credit for the splendid way in which he has not only made clear many of the obscure passages but also for the valuable quotations he has given so copiously and so aptly in the course of his work. Envy and meanness are the index of lower minds and appreciation and generosity are the indications of a nobler psychic development. I shall close this preface with a simple request to my readers that when they read through my notes they can never complain of wasting their time. Their intellects will be sharpened and their knowledge will be expanded.

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BRIHAT JATAKA.

ENGLISH TRANSLATION
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Editor of the Astrological Magazine.

INTRODUCTION.

I propose to give a very liberal translation of this famous work on horoscopy written by the learned Varaha Mihiracharya, a native of Kapitha village, in the country of Avantika. His father was Aditya dasa and both, father and his illustrious son seem to have had very comprehensive intellects In my translation of this ancient Sanskrit work I have tried my best to keep to the spirit of the illustrious author more than to his letter, and in this particular I am very ably supported by the immortal commentaries of Bhattotpala, but for whose special labours in this field, the works of Varaha Mihira probably would not have attained to such wide celebrity and to have been so useful as they have been now. Dr. H Kern in Bibliotheca Indica (Brihat Samhita p 61, Preface) thus observes on the merits of this great commentator—"We owe the knowledge of nearly all the particulars about the predecessors of Varaha Mihira to Bhattotpala. This astronomer seems to have earned his great reputation, less by his original compositions than by his commentaries on Varaha Mihira An original work of his is Bhattotpala Hora astra, a very short treatise in 7_ stanza A greater reputation has been earned by him in his capacity of commentator. The merits of Bhattotpala as a commentator are held high and methinks deservedly so To an unusual knowledge of the astronomical and astrological writings before his time, he adds the acquaintance with some authors in other branches of learning like Charaka, with a stupendous memory, he combines judgment Where he knows his deficiency he tells us so with a candour rarely met with among persons of his class. So he admits for instance that he is only superficially acquainted with the technicalities of perfumery (*Gandhayukti*). With a profound reverence for his author—whom he considers to be an incarnation of the Sun, he earnestly endeavours to explain and to elucidate the text without taking it as a mere pretext for pouring fourth his own wisdom. When a passage is

ambiguous, he has recourse to the sound method of comparing the words of Varaha Mihira, with those passages of more ancient authors, whom he thinks him to have immediately imitated. This method has the additional value, that thereby precious fragments of authors now utterly forgotten, and perhaps never to be recovered, have been preserved."

The principal works of Varaha Mihira are (1) Panchasiddhantica (2) Brihat Samhita (3) Brihat Jataka (4) Laghu Jataka and (5) Yogayatra.

Bhattotpala has written commentaries on all of these works as well as on Shat-Panchasika, the author of which Prithuyasas was the son of the famous Varaha Mihira. "The original text in Brihat Jataka extends over 407 stanzas and upon these Bhattotpala has written 7500 *slokas* (stanzas) as commentaries in the Anustap, excluding the vast number of quotations which may be taken to be at least, not less than one thousand." Thus for about 400 stanzas of the original text, this illustrious commentator has given

With the help of the learned commentaries of such a profound scholar as Bhattotpala, the translation of Brihat Jataka, becomes a possibility with the present generation of astrological scholars. Being thoroughly technical, and highly compressed in sanskrit, the translation becomes extremely difficult, even with the advantage of possessing these *full* commentaries and when the Sanskrit words admit of two or three different interpretations it is really difficult to say what was the exact meaning which the author of Brihat Jataka attached to it himself.

These difficulties will be pointed out in their suitable places in the course of this book. I shall now give the names of the Chapters contained in Brihat Jataka before I begin to translate the stanzas themselves. The First Chapter is called Samgnyadhaynya, or that which explains the technicalities of the subject and it contains 20 slokas (stanzas). The Second Chapter is called Grahayoni Bhedadhyaya or that which explains many of the pecularities of the planets, their sexes, characteristics,

This contains only 8 stanzas This seems to have been a very important subject which, in my humble opinion required more elaborate treatment, than that which Varaha Mihira has given to it in his Brihat Jataka The births of animals, birds and vegetables are certainly more numerous than those obtained among the human species and although they may not be so important as man is, still the subject required fuller explanation to prevent ordinary students from falling into hopeless confusions when making predictions in the different Bhavas It is now difficult to say why the learned author has not written more than 8 slokas for it Even Bhattotpala is not so explanatory as one might expect on such an abstruse and difficult subject as the horoscopy of animals and vegetables In the course of his commentaries in this chapter he quotes only a few slokas from *Saravali* which seems to have been a work of great merit before his time

Then in the Fourth Chapter he treats of Nishaka Adhyaya, or the attainment of puberty, appearance of menses, sexual connection, conception, and so fourth and this contains 22 stanzas In the Fifth Chapter comes the Janma kala Lakshanadhyaya or the relation of marks moles, cowls, peculiarities in birth, chastity and vicious nature of the mother etc and this extends over 26 stanzas A description of the nature of the house where the birth takes place, the peculiarities of delivery, and the character and position of the females who collect at that critical time, are also given with a view to correct the inaccuracies of birth time, with reference to actual surroundings on that important occasion The Sixth Chapter is called the Balarista or the treatment of planetary conjunctions for early deaths and those peculiar positions of the planets which prevent *early death and prolong the life to* greater periods This Chapter is very important

The age of the child is first to be determined and then only, other events should be consulted If good periods or conjunctions of planets came after the man died, they can serve no earthly purpose, and therefore Varaha Mihira, first gives the principal combinations for early death, after an examination of which, if the child is found to possess long life he asks the readers to read the other chapters and ascribe the principal events to their proper periods and sub-periods This important chapter contains 12 stanzas but the learned commentator has added very valu able and extensive quotations, which would be of great use to the students of astrology The Seventh Chapter is called Ayurdayadhyaya, and it treats of the terms of life which each planet is able to give at the time of birth, by its position direction, colla-

teral strength, exaltation, retrogression etc. And how to find out the total number of years of the life of man, whose horoscope forms the subject of examination. This contains 14 stanzas, but the commentator has given a very elaborate account, which clearly and definitely explains, what must be considered the most important part of the man's horoscope. In the 8th Chapter the subject is called Dasantardasa Adhyaya, and it treats of the major and minor periods of planets, with the influences they are capable of exerting during their controlling times. This contains 23 stanzas, and has been largely commented upon by Bhattotpala. In the 9th Chapter, he treats of Ashta kavarga or the relative strengths of the planets and the rising sign (Lagna), by their occupation of peculiar positions, and the extent of good and evil they are capable of producing while they are moving by *gochara* in the various signs. This is a sort of balance sheet of the planetary influences which should be carefully studied by the astrological readers as it would enable them to measure the quantity of good *which may be expected from the planetary positions during the future career of the native. This extends over* of livelihood and what will be the success of the man in his earthly career. This chapter contains only 4 slokas which are very suggestive and which, when properly understood, give the astrological adepts a good clue to the finding out of the avocation or line of business which would best pay a man and the extent to which he can hope to inherit his property. But I must say that Varaha Mihira, could have, with greater advantage, written something more about a matter, which is of paramount importance to all terrestrial creatures, like men. Venkatesa, on the other hand, in his Sarwarthachintamani expands his observations on this subject and takes the readers to great many details which are of the utmost value to the readers of Astrology. Chapter Eleventh gives combinations for Rajayogas and hence it is called Rajyogadhyaya. These are all combinations, which give men political or kingly power, and as such, have little significance for the ordinary masses, most of whom even in their wildest dreams, do not aspire to royal position or power. But this chapter is very important *for all those ambitious* souls—whether born in royal *families or not—who have a great*

Bhanga Rajayogas, and Rajabhanga Neechayogas. In the first case, there are some men, who have humble birth, but subsequently rise to the kingly power. Napoleon and Hyder afford examples for these kinds of luck. The second contains combinations, where mighty kings lost their power and become humble men. History gives many examples, where rulers have lost their territories, and sank to the level of ordinary men or pensioners.

Then we have Chapter Twelve, called Nabhasa Yogadhayaya in which according to various permutations and combinations of planets and their relative positions towards each other, about 1800 varieties of conjunctions have been shown to be possible by Bhattotpala in his commentaries. This extends over 19 stanzas. The Thirteenth Chapter is denoted Chandrayoga Adhyaya, and explains the results of the position of Moon from the Sun, the position of beneficial planets with reference to Moon and the occupation of the 2nd and 12th houses from the Moon and this contains 9 stanzas. The Fourteenth Chapter goes under the name of Dwigrahayogadhayaya or the results to be ascertained when two or three planets join together in a house. This comprises only five slokas. The Fifteenth Chapter is called Pravarrajji Yoga Adhayaya, in which combinations are sketched out for giving great religious merit, and explaining the various Sanyasa (ascetic) Yogas. This contains four stanzas. The Sixteenth Chapter bears the name of Rukshasiladhayaya and explains the principal characteristics, which result in the body and mind of man by the influences exercised by the rising constellation at the time of birth. The Seventeenth Chapter takes the readers to the influences resulting from the position of Moon in each of the twelve zodiacal signs and is called Rasisiladhyaya. The former contains 13 slokas while the latter counts 12 stanzas, one for each house occupied by the Moon. The Eighteenth Chapter is also called Rasisila, from the fact that it explains the results of the occupation of each of the houses (*Rasis*) by the Sun, Mars, Mercury, Jupiter, Venus and Saturn. This is an important chapter and extends over 20 stanzas. The Nineteenth Chapter goes under the name of Dristi Phaladhyya and it explains the results of the planetary aspects upon each other and upon the Lagna and other houses. This contains 9 slokas. The Twentieth Chapter is called Bhavadhya, and contains explanations for finding out the results of the planets occupying the different Bhavas or significations from the birth or rising sign and this contains eleven stanzas. Chapter Twenty one is called Ashrayayogadhyaya, and contains directions to estimate the relative position of

the native, both with reference to his own community and that of the society where he lives Ten stanzas compose this chapter. Twenty-second Chapter goes under the name of Prakirnadhyaya and explains the Karakas of each of the planets, in their positions, relative to the others and contains 6 stanzas. Chapter Twenty-three is called Anistadhyaya or that which explains combinations for all misfortunes, that humanity is subjected to and contains 17 slokas. Chapter Twenty four goes under the name of Streejatakadhyaya and treats of the special combinations, which affect the feminine classes Here the author gives some combinations, which are peculiar to females, and which cannot be applied to males Pregnancy, chastity, certain bodily peculiarities etc can only be attributed to females and they are all given here This chapter extends over 16 stanzas Then we have the important Chapter Twenty five which is called Niryanikadhyaya and explains the combinations of planets for death, mode of death and other circumstances connected with that final event of human existence on this earth. This contains 15 stanzas. Chapter Twenty six is equally important. There are many who have no horoscopes and who are anxious to know their future in the light of Astrology This is called Nastajataladhyaya and gives directions to find out the year, month, date and time of the person's birth. 17 stanzas are devoted to explain these principles for finding out lost horoscopes. Chapter Twenty seven is devoted to the explanation of the *Drakkanas* which are 36 in number and whose knowledge will be useful for various astro logical purposes This contains 36 slokas. Chapter Twenty eight is called Oopasamharadhynya and contains enumeration of the twenty seven chapters the author has written, and also the contents of the chapters, he has explained in his Yatra, a work on the solution of questions put and predictions based upon the time at which they are moved Remembering all these chapters and the contents they speak of I shall now take my readers to a liberal translation of the stanzas in Brihatjataka dwelling particularly at considerable length where the meaning is obscure, or difficult, and where without explanations the spirit of the author cannot be properly graspe l. The last chapter contains ten verses and the total therefore exceeds a little more than four hundred slokas The work is very suggestive and requires very high intellects to properly understand it. The translation simply speaks of the original stanzas as I have grasped them and therefore, may not correctly represent the true meanings of the author. In all works

of translation from one language to another readers should specially remember that the translation gives the purport as understood of the original by the translator and not perhaps as the original author meant This work of translation becomes extremely difficult when one has to present his ideas from a richer constructive language like Sanskrit, in progressive and yet imperfectly formed language like that of English The compounding of words, their abbreviations, the various meanings into which words are capable of being interpreted, and the short pithy and suggestive sutras, which are in the Sanskrit works, can never be appropriately represented in a poor language like the English. Added to this the extensive developments in Astrology, Vedantha, Yoga, Sankhya and Mimamsa Philosophies, which the ancient Sanskritists had made during their earliest periods of existence, throw considerable obstacles in the way of good and appropriate English translation, for the fact that in the English language, most of those ideas, are absent and such of those which are just now beginning to be introduced, are done so in their original forms for want of proper English words and syllables. We have nothing like *Sutras* in the English language and so long as it remains in its present form it is not possible to conceive that any *Sutras* can possibly be spun out of it The word *Hari* in Sanskrit has about 20 different meanings, and so also many other words. So far as I have known of the English language, there is hardly any word which, with the same spelling, has even four different meanings The *Adhyaharas* (words, sentences, verbs, or ideas to be understood) are many in the original Sanskrit, and they cannot be properly represented by any suitable words in the English language Under these linguistic, shastraic, and sutraic difficulties it is absolutely impossible to either properly understand the original sanskrit texts, or to put them before the intelligent public in a way that would be free from faults or criticism.

CHAPTER I

Explanation of technicalities used.

In the first stanza, Varahamihira invokes the Sun to give him speech.

Stanza I.

The Sun, who is one of the *Ashtamurties* of *Siva*, who forms the path for those who go to *Moksha*, who represents *Atma* for those who are well versed in *Atmavidya*, who accepts the results of the sacrificial rites, who is the master of *Amaras*] and *Jotishas*; who destroys, creates and protects the *lokas*, who is praised in the *vedas* in various forms, who is possessed of many rays and who is the lamp of the three worlds, may he grant us speech?

Notes.

The amplification of these passages will take us to any extent, as Varaha Mihira has condensed in the course of this stanza, a world of scientific ideas which it would be impossible to explain in brief notes. Usually all Hindu *workes are addressed to Brahma, Vishnu, Mahaswara, or to any one of* the three grandest forces in Nature, Saraswathi, Lakshmi or Parvati The learned author takes a departure from this usual custom, and justifies in this stanza, his choice of the glorious Sun, in whom all the greatest visible and invisible agencies, are combined for creation, protection and destruction of the worlds The *ashta* (8) Murthies of Rudra are—(1) Surya (Sun), (2) Jalam (water), (3) Mahi (earth), (4) Vayoo (air), (5) Vahni (fire), (6) Akasa (sky), (7) Yayajuka (sacrificial performer), (8) Soma (Moon) These are the principal agencies in the formation of the worlds The first part also means with a slight variation *from Sasi to Sasa* that the Sun gives light to the body *of the Moon, as it is composed* of water and will otherwise be lustreless *Sasi Brit* will mean Siva as he is represented bearing the *Moon* on his head *Sasa Brit* means Moon who bears a rabbit like shade in his globe Bhattotpala, the learned commentator of Varaha Mihira's works, considers *Sasi Brit* as the (*Sithu*) approved reading *Moksha* is the emancipation *from all future births, and final* incorporation with the Supreme Intelligence *Atma represents the essential principle in man roughly translated into soul* *Atmavidam* are those, who are acquainted with the knowledge relating to soul and who are after Para Brahma *Amaras* are those who have no *Marana* or mortis (death), hence the Devatas of the Hindu Philosophy *Jotisham* represent the stars and planets, who are shining with light (Jotis). Yajats are those who perform Yagnas or sacrificial rites according to the dicta contained in the Vedas, *for these sacrifical rites*, the presiding deity is the Sun as all *Ahutis* or offerings are to be made to him (fire another form of the Sun) and he distributes their fruits among the various Devatas to whom they are offered. *Lokas* are fourteen in number-(1) Atala, (2) Vitala, (3) Sutala, (4) Mahatala (5) Talatala, (6) Rasatala,(7) Patala, (8) Bhuloka, (9) Bhuvarloka, (10) Suvarloka, (11) Maholoka, (12) Janoloka, (13) Tapoloka and (14) Satyaloka *Vedas* are four (1) Rig Veda (2) Yajur Veda (3) Sama Veda and 4) Atharvana Veda. The Sun is called *Sahasra Kirana* (thousand *rayed*) *Trailokas are (1)* Swarga, (2) Martya and (3) Patala Varahamihira invokes the help of this glorius and mighty Sun to grant him speech to complete his work without any difficulties and breaks He uses the editorial (us) in his book.

Stanza 2.

Although there are great many works ably written by intelligent men in accordance with excellent literary style, many people get dispirited in trying to cross the vast ocean of horoscopic knowledge, to such I offer a small boat, constructed with meatre of various kinds, short but very suggestive and full of instructive ideas, to enable them to cross this ocean

NOTES

Varaha Mihira here tries to justify his publication He admits the existence of grand and elaborate works before his time, but thinks that from their colossal nature, many who approach them (oceans of science) get dispirited when they look to the vast ocean of Astrological science, which they want to cross The works which were before him were tho e compo ed by Vasista, Gargi, Parasara, Vya a, Badarayana, Chanikya, Mandavya, Pulisa, Romaka, Surya, Brahma, Soma and Kasyapa siddhanthas. The most versatile works on horoscopy were those of Gargi, Badarayana, Satvacharya, Maya. Yavana and Vishnugupta or Chanikya He also declares, that his work is short but very suggestive and written in such varied and rich Sanskrit Prosody (metre) that the readers of his work will find it highly interesting and instructive I do not know how far this statement of Varaha Mihira can be supported by actual facts On the other hand Varaha Mihira's, boast that *Swalpam Vritta Vichitra martha Bahulam* may most advantageously and appropriately be attributed to the *Sutras* on Astrology composed by Maharishi Jaimini, who was the disciple of Veda Vyasa and the author of the immortal Purvamimamsa But we are not to find fault with his motto There is no doubt whatever that his Sanskrit metre is excellent, his ideas grand and his language as concise as possible, which may be classified in merit inferior only to the Sanskrit Sutras.

Stanza 3.

The science of Astrology is called *hora sastra* from the compounding of the two words Aho and Ratri and the dropping of the first and last letters, and it speaks of the results of the good and bad deeds done by men in the r previous births

NOTES.

Ahas in Sanskrit means day and Ratri means night Tha author here suggests that this "Hora" Sastra or the influence of Time, is indicated by the positions of planets at the time of birth

THE words horoscope, horologue (clock) and hour are derived from this sanskrit root,and signify the influence of time on men and objects Some people, not understanding the original

word *Vanchanti* properly, think that Varahamihira borrowed this science from the Greeks where *Hora* means a portion of time as also in Latin They cannot commit a greater mistake. I have shown by elaborate and irrefutable arguments that astrology was far more ancient than the age ascribed to Grecian and Roman civilisation, that the Egyptians, Assyrians, Chaldeans and Abssynians had borrowed their civilising influences from the Aryans of India in remote antiquity and that many thousands of years before Varaha Mihira, appeared the science of astrology had been perfected and left to the succeeding generations for study and guidance Parasara and Vyasa are well known Maharishis and if Vasista was the Purohit of Sri Rama, Parasara was the grandson of that Venerable sage. Vyasa was the son of Parasara and Vyasa plays an important part in the Mahabharata It was he who composed it, and brought the Vedas together which had been probably gathered and collected by Garga, also a famous astronomer and astrologer. Parasara must at least be more than 5 000 years old. The word *Horasastra* was applied to his astrological works and we are now mostly guided by Parasara *Horasastra* Therefore *Vanchanti* used in this stanza which means *they say*, should not be taken in a contemptuous sense Varaha Mihira pays profound respect to Garga, Parasara, Vyasa and Suryasiddhantas, and when he uses "they say" he simply means that the greatest men in the field of astrology derived the word *Hora* by *Ahoratri* being compounded and the first and last syllables dropped out. Bhattotpala explains that the Zodiac and all its divisions are enclosed in the womb of Time and the word Hora therefore means the influence of Time as indicated by the planets, Zodical divisions and the stellar influences at the time *of birth of any person or object* In the Introduction to the Study of Astrology I have clearly stated about the theory of Karma and the indications of the Karmaic results by the planetary conjunctions and aspects at the time of birth I refer my readers to my other works for a very full explanation of this all absorbing topic. Hora in Sanskrit is *compounded of* two letters Ho and Ra the former *implying the earthly attractions* and the *latter indicating the solar influences*. Thus Hora means and includes all *terrestrial and planetary influences* and the results which one can predict from their work in any given directions. *Hora* also means $2\frac{1}{2}$ ghatis or $\frac{1}{24}$th of a day (sunrise to sunrise) as the Hindu day is divided into 60 equal divisions called "ghatikas Hora further means one's personal influence

or magnetism as we say, and the way in which it works All these definitions are correlated, and signify more or less the influence of time upon men and their careers here and hereafter.

Bhattotpala raises the vital question on the use of this knowledge of our past and future and says that by knowledge of the future we will be able to read the existing evil influences and we can also adopt remedial measures recommended in the Shastras, to alleviate the miseries. He clearly indicates that astrology has no fatalism about its doctrines It simply reveals the penalties for breaches of proper conduct in the previous states of births, and that it is in a man's power to know the evil, and nib it in the bud before it takes root and produces miserable results

STANZA 4

In the celestial Chakra (globe) the signs commencing with Mesha and Aswini, are each formed by nine padams (quarters) of stars and govern the following organs of Kalapurusha, namely, head, face, chest, heart, belly, waist, lower belly, sexual organ, thighs, knees, buttocks and feet respectively. Rasi, Khsetra, Griha Rukshа, Bha and Bhavana refer to and signify the Zodiacal signs.

NOTES

This stanza is beautifully expressed in the original Sanskrit and cannot be so concisely put into English. Varaha Mihira says begin with Mesha and the first nine quarters of constellations from Aswini to form each of the twelve houses of the Zodiac This celestial circle or globe is divided into 360 equal divisions called Bhagas or degrees, 30 degrees make a Rasi and $2\frac{1}{4}$ constellations compose one Zodiacal house. These twelve Rasis from Mesha to Meena govern the following organs of Kalapurusha (Time Personified)

There are twenty-seven constellations named in the astrological works and each of these is divided into four quarters or padams We get therefore 27 × 4=108 Nashatra padams These divided by the twelve Zodiacal houses give nine quarters for each Rasi or house and therefore each padam of a star will roughly comprise $3\frac{1}{3}$ degrees of the Zodiacal circle. The following are the constellations and signs named in ancient works and Garga and Vyasa give correct definitions of them

CONSTELLATIONS

(1) Aswini, (2) Bharani, (3) Krittika, (4) Rohini, (5) Mrigasira, (6) Aridra, (7) Punarvasu, (8) Pushyami, (9) Aslasha (10) Makha (11) Pubba, (12) Uttara (13) Hasta (14) Chitta (15 Swati (16) Visakha (17) Anoradha (18) Jaista (19) Moola (20) Poorvashadha (21) Uttarashadha(22) Sravana (23) Dhanista (24) Satabhisha (25)

Purvabhadra (26) Uttarabhadra (27) Raivati,

ZODIACAL HOUSES.

1. Mesha	...Aries	...Ram
2. Vrishabha	. Taurus	...Bull
3. Mithuna	.. Gemini	.The Twins or Couple
4 Kataka	...Cancer	...Crab.
5. Simha	.. Leo	...Lion
6. Kanya	.. Virgo	. Virgin
7. Thula	...Libra	...Balances
8. Vrischika	*Scorpio* ..	*Scorpion*
9. Dhanus	.. Sagittarius	Centaur
10 Makara	...Capricornus	.Crocodile.
11. Kumbha	...Aquarius	Waterbearer
12 Meena	...Pisces	...The Fish

The English equivalents of the constellations have been given on p. 14 of my Astrological Mirror, *to which* I refer my kind readers Mesha is always considered as the first Zodical sign in Hindu Astrology and Aswini as the first constellation for all calculations When a house is equal to nine quarters of constellations and each constellation furnishes four padams or quarters, it is *easily* seen that each house is measured *with reference to* $2\frac{1}{4}$ *stars.* Thus *Aswini* (4 quarters) Bharani (4 quarters) and the first quarter of Krittika making nine quarters compose the first sign of the Zodiac Mesha or Aries Then proceeding further it is seen that Vrishabha (Taurus) is composed of the remaining three quarters of Krittika, the four quarters *of Rohini* and the first two quarters of Mrigasira or $3 + 4 + 2 = 9$ quarters. Mithuna (Gemini) is composed of the two last quarters of Mrigasira the four quarters of Ardra and the first *three quarters of Punarvasu or* $2 + 4 + 3 = 9$ quarters of the constellations Kataka. (Cancer) is composed of the last quarter of Punarvasu, four quarters of Pushyami and the four quarters of Aslasha or $1 + 4 + 4 = 9$ quarters Thus in nine constellations we get naturally four houses and the *rest of the houses must be similarly treated with reference to the* remaining constellations.

The different organs of the body are given here.

Aries-governs ...		... *The Head.*
Taurus ..	...	. Face.
Gemini ...	.	Chest
Cancer ...	...	. . Heart.
Leo ...	...	.. Belly
Virgo .	...	... Waist,
Libra . .	. .	.. Lower Belly.

(that part of the stomach which lies below the navel and above the sexual organ)

Scorpio	...	... Sexual organ
Sagittarius		. The Two Thighs
Capricornus		... The Two Knees.
Aquarius	.	... The Buttocks
Pisces	.	... The Two Feet.

Bhattatpola quoting from *Saravali* (a learned astrological *work*)says that

those organs of the Kalapurusha which are occupied by evil planets indicate want of development or deformity or total loss or absence while those houses which are occupied by beneficial planets indicate good development, beauty, health and strength to the organs governed by them Mesha indicates head Sani in it without beneficial aspects will be debilitated He represents evil influences and is called a malefic The person who has this combination will have some disorder in the head, according to the intensity of the strength of the evil planet who occupies it The disorder may be giddiness, paralysis wounds scars, derangement, idiotic traces, brainfever, monomania, peevishness stupidity and so forth If Sani joins Kuja in Mesha, then the combination indicates complicated complaints in the head Suppose a person has Sani and Kuja in Vrischika and without any good aspects, the result will be deformation in the sexual organs, disease, impotency, or something abnormal and unpleasant If Kuja and Sani occupy Cancer without good aspects or conjunctions then there will irregular development of the heart pain or disease there and some chest disorders which trouble the man The six sources of strength of the signs as well as the planets who are there, must be taken into consideration and if the balance is evil, then the organ suffers much or will be marked by its absence or rottenness

Stanza 5

Meena is represented by two fishes lying close to each other with their heads pointing in opposite directions, Kumbha is shown by a person bearing a water pot, Mithuna is indicated by a man with a club and a woman with a lute, in close embrace, Dhanas is described as a Centaur with the hind part resembling that of a horse and the front of an archer, Makara bears the representation of the face of a deer with the hinder part of a crocodile, Thula presents the appearance of a man with a balance in hand, Kanya is shown by a virgin seated in a boat with crops in one hand and with a light in the other, and the other signs are represented by their names and move in places congenial to their nature.

NOTES

Pisces is formed of one fish with its tail against the head of the other and *vice versa* This sign will be later on called ubhayodaya or that which can rise either way, for we see a head and a tail on each side of the figure Kumbha in Sanskrit means a *pot* and Makara means a crocodile Thula means balance and Kanya means a virgin Dhanas means a bow and the rest are easy to understand The places most congenial to their

natures will be controlled by them, and they also have a great likeness for such regions and the products of those regions Watery surfaces are liked by fish and crab, ordinary jungles and grassy plains are for ram and bull Deep forests and caves are for Lion Streets in the cities are for balances Towns are for men and women or the couple. Military grounds are for archers

Crocodiles are fond of watery places Scorpions are fond of underground crevices and holes. The representations of these creatures are very familiar to our readers to require any further explanations.

Stanza 6

Kuja, Sukra, Buda Chandra, Ravi, Buda Sukra, Kuja, Guru, Sani, Sani and Guru are respectively the lords of the signs and their divisions from Mesha; the Navamsas, commence from Mesha, Makara Thula and Kataka, etc. the Devadasamsas commence from the houses themselves.

NOTES.

This is an important stanza and requires explanation The whole celestial circle is divided into 360 degrees and is then divided into 12 equal houses each composed of 30 degrees A house or such division of 30 degrees is called a [illegible] house, Bha, Bhavana Lagna, Rasi etc.

When this is divided into 2 equal parts each part is called a *hora (15 degrees)* When it is divided into 3 equal parts each part is called a *Drekkana* or *decanta (10 degrees)*, when a house is *divided into 9 equal divisions* each is called a *Navamsa(3⅓ degrees* , when a Rasi is divided into 12 equal divisions each is called a *dwadasamsa* (2½ *degrees*). When a house is divided into 30 equal divisions each is called a *Thrimsamsa* (1 *degree*), (See my notes on Sarwarthachintamani 1st Chapter) There is a beautiful order given for Navamsas As there can be no break in the counting of the Zodiacal circle we must reckon always continually round Divide Mesha into 9 parts each of which is a Navamsa of course

Taking the divisions regularly we have the 1st Navamsa of Mesha owned by its lord Mars The second is governed *by the lord of the 2nd house from Mesha viz Vrishabha or Venus* Then the third is governed by the lord of Mithuna Mercury. Fourth by the Moon, fifth by the Sun, sixth by Mercury, seventh by Venus, eighth by Mars and the ninth by Jupiter. Thus we have had the nine divisions of Mesha regularly governed by the lords of the houses, consecutively from it. After the completion of Mesha we begin with Vrishabha and as Makara begins *after Dhanus* the last Navamsa of Mesha, the first Na-

vamsa of Vrishabha will be begun by Makara, 2nd by Kumbha, 3rd by Meena, 4th, 5th, 6th, 7th, 8th, and 9th, by Mesha, Vrishabha, Mithuna, Kataka, Simha and Kanya respectively. The rulers of these houses are also the lords of their Navamsa. Then the last Navamsa of Vrishabha ends with Kanya and the first Navamsa of Mithuna should be commenced with Thula. From Thula we take the 9 houses respectively as Navamsas for Mithuna and the last Navamsa of it will be Mithuna itself. Then for Kataka we begin with itself and its ninth Navamsa falls in Meena. Then for Simha we have to begin the first Navamsa again from Mesha. Thus for Mesha Simha and Dhanas begin the Navamsa from Mesha. For Vrishabha, Kanya and Makara begin with Makara; for Mithuna, Thula and Kumbha from Thula and for Kataka, Vrishchika and Meena begin with Kataka. The six divisions, Rasi, Hora, Drekkana, Navamsa, Dwadasamsa and Trimnsamsa constitute Shadvergas or six fold divisions. For Dwadasamsas, the process is easy. Divide Aries into 12 parts and the first Amsa is governed by Mars, the second by Venus &c. till we get to the 12th i. e. Pisces and this will be governed by Jupiter. Take Taurus. The 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th and 12th are respectively governed by Venus, Mercury the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn, Jupiter and Mars. For Mithuna it begins with Mithuna and ends with the 12th house from it, namely, Vrishabha. The other divisions are detailed in the next few verses.

Varaha Mihara seems to follow Satyacharya and Parasara. Gargi and Badarayana considerably differ from him and his great teacher. There are some other writers in astrology who have given Shodasa Vergas or 16 divisions for each house, and base their results on the relative strength which these divisions of time furnish the planets. Each planet seems to possess a peculiar body whose composition differs from those of the others and which possesses peculiar properties of attracting and repelling the component parts of the Solar rays. The Solar ray seems to contain all the ingredients humanity wants but in its radiction and reflection it seems to undergo *material changes and often produces* results which are quite antagonistic in their results to their parental rays. Take the pure solar ray as opposed to the ray which is reflected by the body such as Saturn. In the first case, the ray produces biliousness, energy, generosity and good health. But when the same ray is reflected by the body of Saturn, it becomes

darkish in color, produces inactivity and peevishness, misery and darksome thoughts and an indescribable abhorrence for all good work. Take the 5th degree of Aries as the birth time Then we get the following Shadvergas for this Lagna Mesha is governed by Kuja The lord of Lagna is therefore Kuja I The birth has taken place within the first half of Mesha It is an odd sign and the 1st half or Hora in Mesha is governed by Ravi The lord of the Hora is therefore Ravi II. The birth degree falls within the first 5 degrees of Mesha and therefore the lord of the 1st Drakkana is its own lord Kuja The lord of the Drakkana is there fore Kuja. III The Navamsa of Mesha extends over 3⅓ degrees and therefore the birth has fallen in Taurus governed by Venus The lord of the Navamsa is Sukra. IV. The birth is in the 5th degree Each Dwadasamsa will be 2½ degrees The birth has taken place in the 2nd Dwadasamsa The lord of this Dwadasamsa Vrishabha is Sukra. V. The birth has fallen in the 5th degree. In odd signs the first 5 degrees in the Thrimsamsas are governed by Mars and therefore lord of Navamsa and Dwadasamsa is Sukra and lord of Thrimsamsa is Kuja Thus in the Shadverga or sixfold source of energy 3 divisions are governed by Kuja, one by Ravi and two by Sukra The evil predominates and the results must be judged as such

The lord of the Thrimsamsa is Kuja as Mesha is an odd sign, and as the birth has fallen within the first 5 Bhagas or degrees, it is governed by Kuja as will be stated in the next stanza 6 The six sources of strength for a Lagna that falls for example in the fifth degree of Mesha are I House lord is Mars, II Hora lord is the Sun, III Drekkana lord is Mars, IV The Navamsa lord is Venus, V The Dwadasamsa lord is Venus and VI The Thrimsamsa lord is Mars Analysing we find three sources are governed by the House lord which is good two sources are governed by Venus—a benefic—this is also good but Venus is inimicable to the lord of Lagna Mars and one source is governed by the Sun, which is bad, but as the Sun is a friend of Mars the evil is partly mitigated

name of Rikshasandhi (junction of two Rasis or constellations.)

NOTES.

Thrimsamsa implies in Sanskrit 30th division. When a house of the zodiacal circle is divided into 30 equal divisions each is technically called a Bhaga or degree of the Western Astronomers. In odd signs like Mesha, Mithuna Simha, Thula, Dhanas and Kumbha the arrangement is as follows:—

Dg. 5	5	8	7	5
Mars,	Saturn,	Jupiter,	Mercury,	Venus,

= 30 degrees.

In even signs like Vrishabha, Kataka, Kanya, Vrischika, Makara and Meena this is reversed *viz*—

5	7	8	5	5
Venus,	Mercury,	Jupiter,	Saturn,	Mars,

=30 degrees.

All these are elaborately explained in my Astrological Self Instructor, 4th Edition (*See pp.* 97 *to* 101) The learned Bhatotpala refers to the last Navamsa of Kataka. Vrischika and Meena as *Riksha sandhis* and children born during these junctional periods hardly live unless powerfully aspected or joined by energetic benefics.

Riksha means in Sanscrit both a zodiacal house (*Rasi*) and also a constellation (*Nakshatra*).

As already explained, the end of Kataka is completed by the last padam (*quarter*) of Aslasha, the end of Vrichika by the last padam of Jaista and the end of Meena by the last padam of Raivathi. Thus the double signification of *Riksha* is most appropriately used by Varaha Mihira. In a future chapter the author gives *sandhis* as dangerous to the prolongation of a child's life. (*See p.* 3)

Stanza 8.

Kriya, Thavuri, Jitheema, Kulira, Laya, Pathona, Juka, Kowrpi, Thankshika, Akokero, Hridroga and Anthya are names for Mesha, Vrishabha, Mithuna, Kataka, Simha, Kanya, Thula, Vrischika, Dhanas, Makara, Kumbha and Meena respectively.

NOTES.

Varaha Mihira in the first chapter has given some curious names occurring in astrology and which are not usually found in the ordinary Nighantus or dictionaries. This simple fact seems to have been taken advantage of by some ignorant and ill-informed Astrologers, Translators and Orientalists and several crude theories have been advanced with the object of showing that Varaha Mihira borrowed his astrologico-astronomical knowledge from the Greek and Chaldyan works. This is an important question which cannot be solved in a few sentences devoted to the explanatory notes of an English translation.

I have already pointed out the merit of Bhatotpala, the creditable commentator of all the works of Varaha Mihira in the Astrological Magazine, Vol. VIII, but for whose valuable explanations, quotations, criticisms and collections, the world should have known very little of Varaha Mihira, and what is more fortunate, the works of a host of most eminent Astrologers who preceded Varaha Mihira in this noble science. Parasara, a voluminous writer on Astrology and other shastraic works in Sanskrit, was the father of Veda Vyasa, and he must have been at least 5,000 years old as we find Vyasa figuring prominently in the war

of Mahabharata and the subsequent horse sacrifice performed by the victorious Pandus to exculpate themselves from the famous butcherry we see in the wars between the Kurus and the Pandus Mahabharata was written by Vyasa Apart from this we have now a few copperplate grants made to Brahmins by the Emperor Janamajaya and these have the Kaliyuga year clearly given on them, thus placing *their own venerable age beyond* the least shadow of doubt These are more than 4 000 years old Chidambara Ayar, B A who made a hasty and ill digested translation of Brihat Jataka *in 1885 was neither a good* Sanskrit scholar, nor a good Astrologer He possessed considerable capacity in real mathematics, and with the help of Sundarasa Shrouti, he began his *work of English translation of Varaha Mihira's difficult and technical works* Under *notes* to this stanza he thus observes—" All the above names excepting Kulira and Antyabha are evidently Greek names—a circumstance clearly indicating that the intercourse between the learned men of India and Helias was more than superficial " If a reader carefully peruses the commentaries of Bhatotpala on this stanza, he is struck with the absence of any reference about these terms either to the origin of Greek or Persian Astrological sciences *His famous commentator* was no way inferior in capacity or astronomical ability to Varaha Mihira. He is original and to a critical mind he even shows greater acumen and comprehensiveness of this difficult subject than his author. If really these terms were of Greek origin, he would have made a note of these significant facts in his excellent commentaries Laya is purely a Sanscrit word for Lion and the Latin word Leo (simha) probably derived *its form from its more perfected* sister Sanscrit Then again Chidambara Ayar is entirely wrong when he says that Hrid Roga is a Greek term. Hrid or Hridaya refers to heart in Sanscrit and Roga means disease This is specially applied to Kumbha whose *lord Sani is also lord of the 12th house* Makara from it and a child born in Kumbha suffers from heart disease. The term kriya refers to a goat or sheep in Sanscrit and it is a great pity that even a Brahmin gentleman, through ignorance, should have run away in these philological matters, like those of his less informed brethren, the orientalists engaged in such works.

In Chapter VII —Varaha Mihira *clearly refers to* Maya, Yavana Manitha and Parasara and Bhatotpala says that Yavana was a learned Mlechha (Mussalman) Wherever there was a necessity to acknowledge the *source of information these authors* did so with a grace and frankness which are simply admirable There is no use of passing off hand remarks and we cannot so easily accept foreign origin for Sanscrit words as Col Tod could *do in his Rajasthan* for, he confounds Hercules with Harikulas (from his own imagination) and Maharishi Atri with the Greek Atrius Such hasty conclusions are dangerous and are *greatly* misleading. Helios or Hellas was the name *for the sun*

god and he is styled in Sanscrit as Heli The Egypatians and Greeks who borrowed their civilisation from the ancient Hindus, must have necessarily taken a large number of their words and scientific ideas and the true explanation for these similarities seems to lie in the fact that the tide of civilisation which flowed from the East to the West also carried many word and ideas which were incorporated (with such local modifications as was needed] in their religious and philosophical works *Hora* itself has been beautifully derived by Varaha Mihira and his predecessors in the science and the whole of Parasara's work in this branch is called Parasara Hora sastra.

STANZA 9.

If a planet is in its Drekkana, Hora Navamsamsa, Trimsamsa, Dwadasamsa and Rasi, it is said to be in its Va raga Hora means both lagna as well as half of it

NOTES

The six sources of strength seem to be for Lagna and not for all the planets For Kuja, Buda, Guru Sukra and Sani there is no lordship in Hora For Ravi and Chandra they command no Trimsamsas Varaha Mihira here means that when a planet is in its above divisions it occupies a Verga and obtains great strength Hora means a Lagna as well as half of it as explained in stanza 6

STANZA 10

same rasis are called *Prustodayas* The other rasis, *viz* Simha, Kanya, Thula, Kumbha and Vrischika are called *Dinabala Rasis* These with Mithuna are called *Sirshodayas* Meena is called *Oobhayodaya*.

NOTES

Prustodayas are those which are supposed to rise with their Prusta or tail and Sirshodayas are those which rise with their sirus or head. Oobhayodaya is that which rises both with head and tail. Meena is represented as composed of two fishes one with the tail of the other towards its head. Thus in either way, in Meena there will be one head and one tail on each side of it. The Zodiacal signs are all not uniformedly strong at all times and these timely influences are indicated in this manner by explanations with a view to help the student in judging of the powers of planets and houses in their future predictions

STANZA 11

The signs are cruel and benefical regularly they are also masculine and feminine, the same are also movable, fixed and common, the lords of the cardinal points are the lords of the triangular houses from [illegible] Vrishabha Mithuna and *Kataka*. In odd signs the first hora is governed by Ravi and the second hora by Chandra and the reverse [illegible] in the even signs. The [illegible] the Drekkanas are the lords of the first, 5th and 9th [illegible]

write little and suggest much. The first words *krura (cruel)* and *soumya* (beneficial) indicate that the 1st, 3rd, 5th, 7th, 9th and 11th signs are cruel and the rest 2nd, 4th 6th, 8th, 10th and 12th are beneficial Then again he says all these are regularly masculine and feminine All cruel signs therefore become masculine and all beneficial signs become feminine. The same Rasis again become movable, fixed and common or double-bodied Mesha, Kataka, Thula and Makara become movable signs Vrishabha, Simha, Vrischika and Kumbha are fixed signs The rest Mithuna, Kanya, Dhanas and Meena are common or double-bodied signs. Mesha, Simha & Dhanas represent East, Vrishabha, Kanya and Makara represent South, Mithuna, Thula and Kumbha indicate West, while Kataka, Vrischika and Meena show North All the twelve signs are odd and even regularly In Mesha, Mithuna, Simha, Thula, Dhanas and Kumbha the first *hora (or the first half of the sign) is governed by the Sun and the second by Moon In even signs* Vrishabha Kataka, Kanya Vrishchika, Makara and Meena the first *hora is governed by* the moon while the second hora is governed by the sun

When a sign is divided into 3 equal parts (each part gets therefore about 10 degrees) each part is called a Drakkana. The first Drakkana in a sign is governed by the lord who rules that sign. The second part is under the control of the lord of the 5th house from it and the master of the 3rd Drakkana is the lord of the 9th house from it If we take Mesha and divide it into 3 equal divisions then we get 3 Drakkanas The first Drakkana is governed by Mars the lord of Mesha The second is governed by the Sun the lord of the fifth house and the third is governed by Jupiter the lord of the 9th Similarly for Vrishabha Venus Mercury and Saturn are the lords of the 1st, 2nd and 3rd Drakkanas respectively. For differences of opinions on these points see my elaborate notes on the English Translation of Sarwarthachintamani

STANZA 12

Some writers on astrology say that the first hora is governed by the lord of that house while the second hora is governed by the lord of the eleventh from that house They further say that the lords of the Drakkanas are (1) the lord of the first (2) the lord of the *12th, and (3) the lord of the eleventh respectively*

NOTES

The author Varaha Mihira, whose reading seems to have extended to all the extant works on astrology during his time, here and there uses the word Kachit, which means some others etc. He appears to attach some sort of contempt, but at the same time he seems to admit that they were men of great reputation from whom quotations by him were not considered disgraceful or beneath his dignity as a writer of great merit. *The commentator Bhatotpala occasionally puts in the names of Yavana, Manittha and Yavanacharya for this term. This shows that in the opinion of this great and learned commentator these above named writers existed before Vara-*

tion. The exact seventh house or division of a house of a planet or sign will be the 180th degree of the position he or it occupies If the Sun is Paramochha in the 10th degree of Aries then his Paramaneecha or greatest fall will be in the 10th degree in Libra A few facts require some explanation Exaltation is different in its results from deep exaltation, the last being the most powerful position for a planet to occupy. Rahu and Kethu are not mentioned here It would be interesting to know why their exaltations and debilitations have not been mentioned by Varaha Mihira. This author mentions Rahu *twice only in his book* (*Stanzas* 3 and 5 *of* Ch II) and Kethu only once in Stanza 3 of Ch II, and in the latter part of this verse he refers the readers to other well known works on astrology, for more detailed information The general consenses of opinion about Rahu and Kethu *shows* that Rahu is exalted in Taurus or Vrishabha and Kethu in Scorpio or Vrischika Bhatotpala quotes Maharishi Gargi on the uses of these exaltations of planets the Sun and the Moon "If the Sun and the Moon occupy exaltation *the person becomes rich and famous*" He also quotes Yavaneswara to the same effect. In dealing with this verse Bhatotpala points out a grammatical inaccuracy of the author when he says *Dasa*, ten, instead of Dasama the 10th *Sikhi* (fires) three *instead of the 3rd and so forth* Of course if we take the author as he has put it, then the words may be interpreted to mean that the first 10 degrees in Mesha are *Oochha for Ravi (Sun) and so on* The commentator quotes Yavanaswara on this point, where that author clearly says Dasama the 10th degree as *the deepest exaltation for the Sun* Various other authors have also been distinct upon this point and Varaha Mihira, in his anxiety to be brief, has *introduced for metrical purposes shorter forms*, which, to a less cultivated mind, may appear to be misleading or a little against the grammatical rules.

STANZA 14

The first Navamsa of movable, the middle Navamsa of the fixed and the last Navamsa of the doublebodied signs are technically called Vargottama Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius are Moolathrikonas for *the Sun, Moon, Mars, Murcury, Jupiter* Venus and Saturn respectively.

NOTES

We have already seen that when a Zodiacal sign is divided into nine equal divisions, each is called a Navamsa. All the Navamsas *do not seem to* possess the same efficiency. Later on certain combinations of planets are given by this author in which he lays great stress and value upon the Vargottama Navamsa *Varga* means divisions of a sign and *Oottama* means best This simply *means* the best among the divisions in a sign The signs of the Zodiac have already been divided into Chara movable Sthira *fixed*, and Dwiswabhava common or double-bodied In Mesha, Kataka, Thula, and Makara the first *Navamsa* goes under the name of *Vargottama*. The middle or the 5th Navamsa of Vrisha, Simha, Vrischika and Kumbha becomes Vargottama, and the *Antya or the 9th* Navamsa of Mithuna Kanya, Dhanas and Meena goes under the name of Vargottama. Thus on a careful examination it will be seen that if the *Navamsa of* a sign becomes the same as the sign itself, it is called Vargottama. If

Mesha Navamsa rises in Mesha Lagna, if Vrishabha Navamsa rises in Vrishabha Lagna, if Mithuna Navamsa comes in that Lagna and if Katakamsa falls in Kataka Lagna they become Vargottamas This will be so in all the signs Satvacharya says that those born in Vargottamamsa will attain to the chief positions among their communities Therefore if the Navamsa is the same as the Rasi then it becomes Vargottama and this can easily be identified. Thrikona means the angles of an equilateral triangle *Moola* means original or final Probably this ranks in power next to exaltation for the planets Simha for the Sun, Vrishabha for the Moon, Mesha for Mars, Kanya for Mercury Dhanas for Jupiter, Thula for Venus and Kumbha for Saturn are considered as Moola Thrikonas A few facts require here clearer explanation Varaha Mihira in his over anxiety to express ideas briefly sometimes does not give all the information, which he ought to give, to clear the doubts of his readers If he simply says that Leo is the Moolathrikona for the Sun the reader is misdirected, for he has already said in a previous verse that Leo is owned by the Sun Are we to take Leo as his own house or Swakshetra or his Moolathrikona or as both, and if the latter, what portion of Leo will be his own house and what portion of it should be classed as his Moolathrikona. I shall give the details to avoid confusion to my astrological readers The Moon has the first 3 degrees as exaltation in Taurus and the remaining 27 degrees form his Moolathrikona. Venus has the first 10 degrees in Libra as his Moolathrikona and the rest as his own house The Sun has the first 20 degrees in Leo as his Moolathrikona and the remaining ten degrees form his own house Saturn has the first 20 degrees as his Moolathrikona in Aquarius, while the remaining ten degrees form his own Rasi Mars has the first 18 degrees in Aries as his Moolathrikona and the remaining 12 degrees form his own house Jupiter has the first 13 degrees in Sagittarius as his Moolathrikona while the next 17 degrees form his own house (*Swakshetra*) Mercury has his Moolathrikona in Virgo from the 16th to 20th degrees inclusive his exaltation in the first 15 degrees and the remaining degrees viz. 21st to 30th inclusive form his own sign But the author of Saravali, a valuable astrological work of old reputation, gives a different version.

In Aries, Mars has his Moolathrikona in the first 18 degrees and the rest 12 degrees form his own house.

In Sagittarius Jupiter has the first ten degrees as his M. T. and the rest as his own house

In Libra the first 15 degrees form his M. T for Venus and the rest his own house

(3) Sahotha—brother (4) Bandhu—cousin (5) Putra—child (6) Ari—enemy (7) Patni—wife (8) Marana—death (9) Shubha—happiness (10) Aspada—state (11) Aaya—gain and (12) Ripha—a technicality indicating probably loss. Oopachaya means improvement or increase but there seems to be some difference in opinion on this point. Bhatotpala very cleverly tries to justify his author but I myself see that his justification is a poor apology. Some say that Oopachaya houses or planets in them do not always give increase but only indicate *improvement under certain definite conditions.* The 6th house, for instance, is an Oopachaya. It denotes debt, enemy and disease. A good planet in any Bhava increases that significance, while a bad planet destroys it. In the 6th house, Saturn, for instance, destroys its significance *viz* enemy, debt and disease. For any man a planet, that destroys the above three dire misfortunes in this life, becomes the most auspicious, for which of us does not feel exhilirated by the destruction of our enemies our debts and our diseases. "Thus there is improvement in a man's position says the commentator. But if good planets occupy the 6th they increase the Bhava (significance) and therefore there is improvement to the 6th house. Thus in the case of evil planets there is improvement in the man's fortune and health while in the case of good planets there is improvement of the sign itself and hence its signification." This looks to me more a quibble that cannot be justified than a real explanation which offers satisfactory solution by a learned scholar. But Bhatotpala is a great commentator and I leave the readers to draw their own inferences. Some plead that when evil planets or those who are inimicable to the lords of the Oopachayas combine or aspect them, they cannot give improvement and therefore the Oopachaya is not a permanent signification but changeable with the condition of the houses and planets in them. This view is supported by the quotation of Bhatotpala from Gargi. But Varaha Mihira and his great authority Satyacharya consider that these four houses are Oopachayas, irrespective of their conjunctions or aspects, and this view is also supported by quotations from Yavanacharya. Here Bhatotpala cleverly escapes from a dilemma where his own view was generally expected. With due deference to Varaha Mihira, *Satyacharya and Yavanacharya,* I beg *to differ from them and say with* Bhagavan Gargi, that some *modifications must be made with the condition of houses and those of the planets who occupy or aspect them.* Take an *example.* Suppose a man is born in Meena. Then the 11th from it will be Makara. If it is occupied by Mars, he will be exalted and will be in an *Oopachaya. Suppose* Kanya *is the* Lagna *of a man and Kuja is in* Karka. *He will also be in the 11th from it and therefore in an Oopachaya.* Suppose in the first case he has the aspect of Guru in the 7th house occupying Kataka, where he is exhalted, and in the second instance Guru is in Makara debilitated and aspects Kuja in Kataka, what would be the results in these two Oopachaya cases? Varaha Mihira and his school of astrologers would have us believe that the results which Kuja would give in his occupation of an Oopachaya Rasi will be similar or same in both these cases? Gargi and his school, on the other hand, tell us to differentiate between these two sets of Oopachaya combinations and ascribe good results to the first, where the planet is exalted and aspected by another benefic, also in exaltation, while in the second set much less good should be ascribed on account of the debilitations of planets and their mutual aspects

Common sense and general principles of astrology revolt against the first explanation while the second set stands to reason and rhyme. There may be truth in both.

STANZA 16.

Kalpa, Swa, Vikrama, Griha, Pratibha, Kshata, Chitthotha, Randhra, Guru, Mana, Bhava, Vyaya are names of birth second, third etc. houses respectively. The fourth and eighth from Lagna are technically called Chaturasra, the seventh goes under the the name of Dyuna and the tenth is called Agnya.

NOTES.

Birth house (Lagna) is called Kalpa denoting strength, Swa means wealth, Vikrama indicates courage, Griha shows house, Pratibha means intelligence, Kshata denotes wounds or sores, Chithotha signifies cupid or that which is born of mind. Randhra means accidents, or breaks in life, Guru denotes Preceptor, Mana indicates respect, Bhava, shows domestic concerns, and Vyaya indicates loss.

The fourth and eighth together technically go under Chaturashra and Dyuna signifies the seventh and the tenth house shows Agnya or command.

STANZA 17.

Kantaka, Kendra and Chatustaya denote quadrants and there are Saptama 7th) Lagna (1st), Chaturtha (4th) and Kha (10) Bhanam rasis (signs). The Nara Rasis (masculine signs) are Mithuna, Kanya, Thula, half of Dhanas, and Kumbha and these are powerful when they happen to be birth signs. The Jalacharas (Aquatic) are Kataka, Meena, the second half of Makara, and these become powerful in the fourth. Kita Rasi (Vrischika) becomes powerful in the 7th, and Pasu Rasis (quadruped) Mesha, Vrishabha, Simha and the 2nd half of Dhanas and the 1st half of Makara become potent when they become the 10th houses.

NOTES.

If we draw a square in the zodical circle, it will have four angles of equal dimensions and each of them is called a quadrant. Thus the 1st, 91st, 181st, and 271st degrees become the Kendras or angular points or if we take the 0, 90, 180 and 270 degrees they indicate Kendras for any house or signification. The first, 4th, 7th and 10th houses are technically called Kendras and they have other names like Kantaka (enemies or pricks) and Chatustaya meaning four places. The others are denoted here with a view to show the technicalities which are used in the astrological works.

STANZA 18.

Those houses next to Kendras are called *Pana Pharas* and those next to Panapaharas are designated *Aupoklimaus*. Hibuka, Ambo, Sukha and Vasma denote 4th house, Jamitra de-

notes 7th, Thrikona shows 5th, Meshurana and Karma are names for Dasama (10th)

NOTES

Further on we have Badarayana stating that signs as quadrants are the most powerful, the next in strength are the Panapharas and the least powerful are Aupoklimams Panapharas as being next houses to the Kendras will be the 2nd, 5th 8th and 11th houses, from Lagna Aupoklimams will then be their next houses or the 3rd, 6th, 9th and 12th houses The other names are some of the technicalities which occur in the astrological works quoted here for reference

STANZA 19

If the lord of the birth, Jupiter or Mercury occupy or aspect Lagna (birth) it becomes most powerful If other than these planets aspect or occupy it, it will not be so All signs in Kendras are powerful Signs in Panapharas are of moderate strength while signs in Aupoklimams are powerless Biped signs are powerful during day Quadruped signs in the night and Kita Rasi during the two twilights The measure of the Rasis from Mesha to Kanya inclusive is 5—6—7—8—9 and 10 *multiplied by* four respectively, the other half from Thula to Meena in the reverse order. Sahaja (3rd) is called Duschikya Karama is (9th) denoted as Thapas and Tritrikonam.

NOTES

The most important question here dealt with by Varaha Mihira is his statement about the measurement of the zodical signs But for the invaluable services of collection, collation and explanation offered by Bhatotpala, the stanza should have been very obscure as it makes no reference to any division of time, beyond the suggestion offered by him to multiply 5—6—7—8—9 and 10 by four But what these 20—24—28—32—36— and 40 could have been it would not have been easy to say Quoting Satyacharya, the commentator makes a distinction between a Bhaga of a Rasi, and its equivalent of the *Chashakas* Thus the Bhagas of the Rasis multiplied by 10 will give the extent of the Rasis in Vighatikas or $\frac{1}{60}$th of a ghatika, which in itself would be $\frac{1}{60}$th of a day or 24 *minutes of English* Time Mesha and Meena would get 200 v ghts. or $3\frac{1}{3}$ ghts Vrishabha and Kumbha will measure 4 ghts or 240 v ghts Mithuna and Makara get 280 v ghts or $4\frac{2}{3}$ ghts Kataka and Dhanus would get 320 v. ghts or $5\frac{1}{3}$ ghts Simha and Vrischika would get 360 v ghts or 6 ghts and Kanya and Thula would get 400 v. ghts or $6\frac{2}{3}$ ghts This makes the Zodiac as of oval shape, with one end sharpened while the other end is broadened The measurements given here must not be mistaken for those which actually

represent their durations or extension For it would be absurd to suppose that a profound mathematician like Varaha Mihira would arbitrarily fix the measurements of the Rasis (signs) when they are certainly changeable with the latitudes and longitudes of places, whose knowledge can be determined by the works on Joitisha Siddhantas The learned commentator explains that the author has given these *Manas* (measurements) with a view to enable the students to find out the proportions of the limbs of persons born in the different signs and of the distances to which stolen articles have been removed from their proper places. Whichever organ or part of the body is occupied by the longest sign it will be longer and whichever is occupied by short signs will be proportionately short If it is of middle size then the organ will also be similar The author of Saravali says Meena, Vrishabha, Mesha and Kumbha are Hraswa Rasis or short signs Mithuna, Dhanus, Karki and Makara are Sama or moderately sized Vrischika Kanya Simha and Thula are Dirgha Rasis or long signs These measurements must only be employed to find the proportions of the bodily organs, distances and the sizes of the stolen articles etc. and not for measuring the extent of the Zodiacal signs This part of the work should be entirely learnt from the Mathematical portion of astrology or Ganitha Skanda. Dwipada (Bipeds) Rasis are Mithuna, Thula, Kumbha Kanya and the first half of Dhanus. Chatushpada *(quadruped)* Rasis are Mesha, Vrishabha, Simha, the first half of Makara and the second half of Dhanus. Kita denotes in Sanskrit insects and these are Vrischika, Meena Kataka, and the second half of Makara Varaha Mihira has ommitted the name of an important planet Sukra (Venus) as giving great strength to the Lagna by his conjunction and aspect. Other writers including Gargi and Badarayana clearly give him great prominence when Venus occupies Lagna or birth.

A great point of interest here is the quotation he gives from Brahma Gupta, who is titled here as a Bhatta and who certainly preceded as a famous astrological writer, Bhatotpala. Bhatotpala finished his priceless commentaries of the Brihat Jataka in the Salivahana Saka 888, to which we have to add 78 years to bring it on to the Christian Era Thus we see that Bhatotpala completed his important commentaries in 966 A. D He must have been in the prime of life and not much advanced in years and probably was born about the early part of the tenth century Varaha Mihira's works were already five hundred years old, and they must have been the *most famous* during Bhatotpala's time, which re-

mained without suitable commentaries until this erudite writer took up the difficult task of writing commentaries This desideratum he supplied with a knack, erudition, comprehensiveness and diligence, which entitle him to our greatest respect and love.

STANZA 20

Bloodred, white, green, darkish red, smoky, variagated, black, golden, yellow, whitish yellow, darkish white, and fish tint are the colors of Aries etc, respectively The signs of planets get *Plava* in the direction of their lords The second from the Sun becomes *Vasi*

NOTES

Bhatotpala has here exhibited great depth of knowledge and gives long commentaries. The colors are

1 Mesha . blood red
2 Vrishabha .. white.
3 Mithuna ... green.
4 Kataka ... darkish red
5 Simha . . smoky white
6 Kanya ... Variagated or many colored
7 Thula . black.
8 Vrischika . golden.
9 Dhanus ... yellow
10 Makara ... whitish yellow.
11 Kumbha ... darkish white.
12 Meena .. the color of the fish

This may be of many colors but generally the fish color may be yellow with dark. For aught we know it may also mean all the colors which may be seen among the finny tribe *Plava* means hollow or pit Mars owns Aries and Scorpio and he governs south. In the south therefore, these two signs Aries and Scorpio get the technical name of *Plava*. Kataka is ruled by Chandra and he governs North West In this direction the sign Kataka gets the *Plava* Technicality, and so for all planets and signs. This Technicality will be useful for giving the directions taken by thieves and missing articles Also this will be useful for conquering enemies if the kings or their generals follow in the direction of *Plava*, for that means hollow and the opponents will be cornered and conquered there. As regards *the colors of the signs*, the use will be with reference to the identification of the colors of animals and plants in dealing with the *Viyoni* janmas or those which are not born through the human sexual organs The second house from the sun is denoted *Vasi* and this Lagna is recommended for all travelling purposes. If that is adopted then the sun will occupy the *12th* house If this house is also occupied by a good planet it denotes fortune to the *Native* In closing this first chapter the clever commentator thus summarises his remarks which may be quoted here for ready reference, as they clear many doubts and difficulties in the path of progress in the astrological

studies. In this first chapter, which goes under the name of *Saumgnya-dhayaya* (Chapter on Technicalities) many names are given, some of which have root meanings, while others simply convey a Technical symbol. The following are mere symbols-Hora, Dasehikya, Hibuka, Thrikona, Dyunam, Meshuranam, Ripha, Chaturasra, Kantaka, Kendra, Chatustaya, Panapara, and Aapoklima.

The first sign is called Thanu and Kalpa, and from these the body and health of the man must be consulted.

The second is denoted Kutumba and Swa—and from this must be examined the condition of the general family and wealth.

The third goes under the names of Sahaja and Vikrama—the Physical strength and brothers must be examined from this sign.

The fourth has the names of Bandhu, Vasma, and Sukha—and from this must be known relations, houses and happiness of the person.

The fifth denotes Putra and Buddhi and reveals the state of children and intelligence.

The sixth has the names of Ari and Kshata and gives clue to enemies and wounds or sores.

The seventh is called Dara, Chithotha and Jamitra and therefore denotes wife, passions and marriage.

The eighth denotes Marana and Randra, or death and sins.

The ninth is called Shubha, Guru and Thapas.

Shubha means Dharma or charities, Guru, means parents, preceptors etc. Thapas denotes rituals and religious contemplation.

All these items have to be examined with reference to the ninth.

The tenth house is called Aspada, Karma, Agnya or residence, profession or calling and command or authority respectively.

The eleventh house is called Bhava, and Aaya The first means, education character, etc. The second signifies gains or pecuniary earnings.

The twelfth is called Vyaya and signifies expenditure.

The 3rd, 6th, 10th and 11th houses are termed Oopachayas for their power of improving men's fortune. In these houses even evil planets give good results. The benefics increase the events or objects indicated by the houses except in the 6th house, where they produce the reverse effect *viz.*, they destroy or suppress the events indicated by that Bhava. The evil planets destroy those events signified by the 1st, 2nd, 4th, 5th, 6th, 7th and 9th houses and increase the results in the rest of the houses namely 3rd, 8th, 10th, 11th and 12th. Thus it will be seen that benefics as well as malefics in the

produce good, because both of them there destroy the results indicated by that house. 6th indicates debts, enemies and diseases. The good planets, cut these short as also the evil planets, and a man who has less or none of these three significations, certainly will be a very happy man. The names of the *Bhavas* are indicative of the results The 3rd house is called Parakrama or strength and courage and planets increase that Bhava, 8th house denotes death and sins and that is increased by evil and beneficial planets and so also the twelfth. This is supported by a good quotation from Sri Devakirthi These are the general principles But when any special combination or *result* therefrom is foretold or mentioned these do not interfere with such special cases, and the readers are warned not to think they are contradictions in Astrology For beginners in Astrology, almost all points appear debatable and contradictory. One planet is said to give gold, while another is said to take it away. Even the broad principles of this science often appear to be confusing All this disappears before the dawn of knowledge and experience, and I would ask patience, application and diligence from the students and readers to dispel these doubts

CHAPTER II

Grahayoni Prabhada.

STANZA 1.

The Sun represents the Atma, the Moon mind, Mars strength, Mercury speech, Jupiter wisdom and happiness, Venus passions, and Saturn sorrow of Kala respectively The Sun and Moon are Rajas, Mars is Commander-in-Chief, Mercury is Yuva Raja, Jupiter and Venus are ministers, and Saturn is servant

NOTES.

The movable and immovable universe, have been represented to be organs of Kala Purusha or the *Time Eternal* Personified in the shape of zodiacal signs and constellations From this it will be seen that the planets form part of His body, and therefore the different characteristics of that Divine Body are now enumerated or indicated by the heavenly planets

When there are many planets, it may be pertinently asked why Varaha Mihira a great Astronomer and Mathematician, should have taken the influences of only seven planets I beg to refer my readers to my lengthy and learned dissertations upon these points in the Astrological Magazines published by me As only seven principal planets have been known to exercise direct and tangible influences on the earth and its numberless phenomena, the ancient astrologers

confined their researches to them The Sun represents the soul or vitality of the Kala Purusha Moon represents his mind, Mars indicates physical strength, Mercury the power of speech, Jupiter, knowledge and happiness arising from that knowledge, Venus denotes sensual pleasures and Saturn represents sorrow. As all creation is embedded in the womb of time, and as its influences on phenomena are detailed in the astrological works under the guise of planetary bodies, the author calls the Sun *Kalatma* or the soul of the Kala-purusha.

The various characteristics indicated here for the planets show their influences on men born under their direct control and their strength or weakness will be a guide to judge of the strength or weakness of the bodily organs as well as the characteristics enumerated above pertaining to men. "In the case of all the planets" says the author of Saravali "when they are strong they produce strength in results indicated by them, and when they are weak they produce weakness in such results. But with Saturn the results must be reversed" The Sun and Moon represent royalty or protective agency, Mars indicates the military power, Mercury the power wielded by heir apparent or *Yuva Raja*, Jupiter and Venus indicate counselling or ministerial influence and Saturn represents menial services. This affords some clue to the means to be employed in securing power or advantage. Whichever planets occupy the Oopachayas at the time of birth, the personages, indicated by those planets, would become instrumental in furthering the interests of the individual or he will be successful in life, if he made applications to them Suppose Mars powerfully occupies one of the Oopachayas, then the man will be patronised by military authorities or he should attempt to push on his interests through such commanders. It is well known that when some patronise people others, without any ostensible reason, throw obstacles in their way This is due to such planets occupying unfavourable positions in the horoscope without power and against Oopachaya planets.

STANZA 2.

Heli and Surya, are names for the Sun Chandrama and Sitarasmi stand for the Moon Hemno, Vit, Gnya, Bodhana and Induputra are names for Mercury Ara, Vakra, Kruradrik, Avaneya denote Mars. Kona, Manda, Suryaputra and Asita stand for Saturn

STANZA 3.

Jiva Angira, Suraguru, Vachasampathy and Ijya are terms for Jupiter.

Sukra, Brigu, Brigusuta, Sita, and Asphujit are names for Venus

Thamas, Agu and Asura are names for Rahu. Sikhi stands for Kethu.

Their other names must be learnt from well known works in the world

NOTES

Amara Kosha gives 37 names to the Sun and these are indicative of the various phenomena he causes The author gives *only a few names here not much in use and desires the readers to learn the rest from* well known works in Sanskrit. *Rahu* is called Agu and Bhatotpala derives it as one who has *a no* and *gu* bright rays Varaha Mihira, his predecessors and Bhatotpala speak of Rahu as a planet who has dark rays The discoveries of modern science are yet in their infancy, and the means, which are at their command are certainly composed of glasses by whose medium they do their work of examining the planetary phenomena On the other hand the ancient Rishis claim great mental development and they have recorded in technical language what they actually saw with superior sight All discoveries are made with the help of instruments constructed by the development *of mind* Mind *is* constructed by the invisible energies in the atmosphere as fecundated by the rays of the Sun. Telescopes and microscopes, spectroscopes and helioscopes cannot penetrate certain objects when they offer resistance or obstruction. Mind, the most subtle and invisible energy yet discovered, in nature can conceive of no objects through which it cannot pass, *and can imagine* no obstacles which it cannot surmount. In fact, when it is purified from its gross earthly surroundings, when it is elevated by the study of sublime subjects like astronomy, and when it is ennobled and expanded by deep contemplation and concentration on the Infinite Intelligence it becomes the *grandest power* Mahatma *or expanded* atma or soul will acquire a power before which, the word impossible in *the physical or planetary planes*, would be found meaningless. Therefore we have two sets of philosophers Those who expand their intellects with *reference to external earthly* phenomena by the construction and use of terrestrial machinery and those who have gone into the very root and cause of mind, and who consequently soar far higher than the first set can ever hope to do The first set can only see through what it arranges in the shape of machinery The second more purified will soar far higher and see the very essence of all phenomena. If *some theories explained* here are *against the accepted views of modern sciences, the readers* are are *not to run away prejudiced*, and shelve the older theories as antiquated; on the other hand, the modern views must be accepted with the greatest suspicion for they are highly tentative and at best in an experimental stage, liable to be frequently

modified These views of modern astronomers are being so rapidly replaced by their own admirers and students that people are in great bewilderment as to what would be the fate of the to-day theories ten years hence The ancient theories have been uniformally recognised and respected by the succeeding generations so much so that even to-day they comprehend all the latest discovered facts and fancies and still leave ample room for contemplation and original research

STANZA 4

The Sun is darkred, the Moon white, Mars bloodred, Mercury green, Jupiter white, Venus neither white nor black, Saturn black.

NOTES

The use for these colors will be found in identifying the thieves &c in questions affecting lost persons or articles As there is some difference in the colors attributed to the planets they may be noted here for the information of my readers The Sun has copper color while Mars has purple red Moon and Venus are represented by some to be pure white, while Jupiter is given a deep golden color.

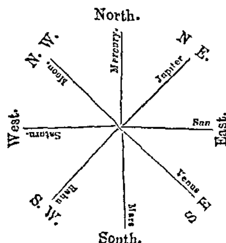
STANZA 5

Copper color is governed by the Sun, white by the Moon, bloodred by Mars, green by Mercury, yellow by Jupiter, variagated colors by Venus and black by Saturn. The Sun has Agni as adhidevata The Moon Ambu, Mars has Kumara Mercury has Kesava Jupiter has Indra, Venus has Indrani, Saturn has Kaha The East &c is governed by the Sun, Venus, Mars Rahu, Saturn, Moon, Mercury and Jupiter. Waning Moon, Sun, Mars, Saturn, and Mercury in conjunction with them, are malefics.

NOTES

In the preceding and this stanza, a distinction is made There the colors of the planets are given to identify persons &c and in this to identify the objects &c Also the gains and losses of objects with the colors above named during the periods and sub periods of planets and the flowers to be used in the worship of planets in the remedial measures adapted for lessening the evil influences of planets In the invocation of planets the Gods and Goddesses named for them should be worshipped Yavanaswara says to the same effect When a thief takes away an article, his name will be one of the names of the God or Goddess who governs the planet of the rising sign at the time of question In travelling, a person is advised first to worship that diety which governs the planet who is the lord of that direction. Saravali says to a similar effect. The directions given about the cardi-

nal points enable a person to find out which side the door of the room of confinement *faced* at the birth of a child. The Sun, Venus, Mars, Rahu, Saturn, Moon, Mercury and Jupiter indicate the East, South-East South Souh-West, West, North-West, North and North East respectively.



Moon when full is a benefic When weak (as on Amavasya day) a malefic Mercury is good when in good conjunction and evil when he joins evil planets The commentator says that Chundra is Kshina (weak) from the second half of the *8th lunar day of* the dark half to the 1st half of the 8th day of the bright half of the lunar month) and that he will be Poorna (full moon) on other days This is *for general consideration But for* Ayurdaya (longevity) the Moon will be Kshina (lean or powerless) from the end of the 12th day of the dark half of every lunar month to the end of *Amavasya, till he is not passed the* solar globe Yavanaswara maintains that the Moon is never a papa or malefic planet He says that the Moon is moderately strong from the 1st to the 10th day of the bright half of the lunar *month, from the 10th of the* bright half to the 5th of the dark half of the lunar month he is full moon or very powerful and from the 5th to the last of the dark half of the lunar month he is powerless But he *is not a* malefic The use for this knowledge is, that if evil planets predominate, the man becomes evil natured, when the benefics are powerful, he becomes good and with the mixture of good and evil planets the nature of the man will be also mixed

The question of Devatas *and Adhi* Devatas is an important one A full discussion of this here is out of tune in a *short note like this Devatas may* be explained as the essence of events or objects, and Adhi Devadas are the adjunctional energies which help the Essential Forces There is a difference *between active forces and passive energies* The active forces are called *Gods* while the passive ones are styled *Goddesses Agni* is the Essence of Fire, and controls solar disc. Ambu is water and the *Force representing it* governs moon Kumara or Shaumukha is the reputed son of Siva and represents the Essence of martian strength.

He governs Mars Kesava represents the protective agency or energy and governs Mercury Indra represents the Devata Energy and he controls Jupiter *Indrani* or *Sachi* is the feminine energy of Indra, and this Goddess rules Venus *Kala* is Brahma and he represents the creative energy Saturn is under his control Saturn represents life, means of livelihood and death and he is aptly placed under the creative Force designated Brahma The above are agencies of the several planets to whom remedial measures must be dedicated in our attempts to soften the rigour of evil influences I refer my readers to the contributions published by me in the Astrological Magazine

STANZA 6

Saturn and Mercury are impotent Venus and Moon are females and the rest are masculine Fire, earth sky, water and air are ruled by Mars &c

NOTES.

Eunouchs are those who have no potency to couple with the opposite sex on account of some defect in the organs or whose sexual organs are not capable of having any intercourse Persons who have Saturn or Mercury aspecting the body or in its conjunction will have this defect Powerful Moon and Venus give the feminine sex and the Sun, Mars and Jupiter represent masculine power and make the person also male and manly By this the sex of the thieves &c. can also be ascertained Mars rules Fire, Mercury rules the Earth, Jupiter the Sky Venus the Water and Saturn the Air Varaha Mihira has not named the lordship of the Sun and the Moon But that the Sun rules the fire and the Moon the water, has already been stated by the author in Stanza 5 In the periods of the planets the color of the person will be predominated by the influence of the planet and the corresponding Mahabhoota (*See St 21 ch VIII*)

STANZA 7

Sukra and Guru represent Vi[illegible] Koja and Ravi Kshatrya, [illegible] Vaisya Buda Sudra and Sani represents Antyajas Chundra Ravi and Guru represent Satwa, Koja and Sani Thamasa and Buda and Sukra represent Rajasa

NOTES

This is a very difficult stanza for translation as it apparently deals with the different castes found in the Indian Peninsula and also as it refers to the characteristics most famously known as Satwika, Rajasa and Thamasa If astrology is to be taken as a universal science, then it may be questioned that in this verse it betrays a narrowness of vision that would quite unfit it to be a comprehensive science, applicable to all nations Like medicine astrology has its universality as well as its particular locality.

It is in this way When Guru and Sukra are called *Vipras* they represent Brahmins in India and when these are powerful the horoscope may be attributed as belonging to a Brahmin in India But when Guru and Sukra are strong in the horoscope of an African, an American or a European where the particular kind of castes found in India are not existing how should the astrologer be guided in his prediction about the caste of the native? The answer is simple *Vipra* in Sanskrit means one who is pure, that is one who is entirely devoted to the service of God In countries where Brahmins, as a caste, do not exist, then it applies to all those persons who devote their time to the contemplation of God, and who are priests of real merit and pious living. When there is no caste as Kshatriya, the planets include all men who pass muster under the military orders Vaisyas are to be similarly interpreted All those who have mercantile instincts and who depend upon commerce for livelihood may be called Vaisyas and Sudras are agriculturist's servants and industrial men Antyajas are those who are pariahs or outcasts in India, and who follow pariah occupation of killing and removing dirt in other countries Principles of science are always applicable to all countries and all nations alike, but with local or general modifications. A man may be called a king in one country, a president in another and a leader in the third. The functions performed by them will almost be similar, and a real adept in any science looks more to the spirit of the verse than to its letter, and quarrelling over technicalities without catching their spirit, will be like nursing a body when the soul has passed away.

The following are characteristics for Satwa

A man who has Daya (kindness) Sthiratwam (fixed purpose) Satya (truthfulness), Arjava straight going, Brahmana and Deva *Bhakti* regard and respect with faith in good people and Gods

Rajas—one who performs sacrifices, who is fond of poetry and general literature, of women and possesses courage.

Thamas—deceitful, stubborn, lazy, cruel, revengeful and sleepy.

In Bhagavadgita, a work of immortal merit for which the greatest Adwaitha Philosopher Sankaracharya has written invaluable commentaries as also other famous Acharyas, we have a clear description of what these characteristics denote, what acts constitute them and what results could be produced by adhering to them (*See Bhag Chs XIV and XVII*)

The creative energy of Brahma called Prakriti, has given three principal characteristics to humanity called

Satwa, Rajas and Thamas and with these binds the permanent Atma, a ray of Para Brahma or Supreme Intelligence Satwa is pure and causes light to others It gives happiness and wisdom to mankind. Rajas denotes desire for objects, and binds the Atma by the ropes of Karmaic results Thamas is denoted by ignorance, makes all people passionate, and avaricious, and causes, laziness sleepiness and negligence in doing good work. Satwa gives moral happiness, Rajas makes him do Karma and Thamas causes him to do bad work. When Satwa supersedes and controls Rajas and Thamas then it will be elevated and will therefore be able to see the grand and glorious bliss of Para Brahma When a person dies, when Satwa predominates, he gets into heavenly bliss, when Rajasa prevails at the time of death, he will have Karma and get birth again under Karma conditions, and when Thamas prevails at the time of death the person will take births again in lower orders of creation

Actions done when Satwa Predominates result in knowledge and happiness Deeds done when Rajas prevails result in sorrow and misery and acts done under the control of Thamas result in producing ignorance and debasement of mental faculties

Men, with developed Satwa, attain to blissful regions, men with development of Rajas take birth as mortals and men whose Thamas predominates go down to infernal regions or lower orders in creation. Satwikas worship or satisfy Devatas or higher forms of beneficial energies, Rajasas worship Rakshas and Yakshas while Thamasas worship the devils and love spirits Under these, therefore comes, the classification of food so necessary to man but so prejudicial to him when promiscuously consumed People seem to laugh at the idea when Vedantists lay down rigorous restrictions on the food we consume, the clothing we wear, and the surroundings we select This is a grand mistake, the neglect of which, leads men to most injurious results The composition of different vegetables and animals differs most radically in the various species and genera and to say that men get the same blood and flesh same energy and mental strength, same morality and nervous capacity, without reference to the various kinds of foods used would be asserting a principle more stupid than which we can hardly conceive in the logic of any nation

Worship includes contemplation and concentration These powers produce results as per objects upon which they work and this distinction must be kept clearly under our vision. An executioner and a highly develo-

ped yogi are both capable of great concentration A beneficient king and a tyrranical sovereign possesses great powers of concentration but with different results The first concentrates his thoughts upon the minutest details of bad administration and grants redress to them and thus benefits humanity and gets merit.

The second bestows great attention upon the very same details with *a view to extortion from the people* under all circumstances and introduces misery and ruin to his nation and ... directly to himself It should be the noble attempt of every man to select the best place, the best clothing, the best climate, the best subject for contemplation and direct his best energies to attain good *name here and eternal salvation in* the life beyond. Therefore at the time of birth planets indicate the nature *of the child, and it is for the* parents and guardians to afford it all facilities to suppress evil propensities and to increase good tendencies Man is a most curiously formed compound where the component parts, while undereems dominating uniting power,

Stanzas 8 to 11 inclusive

The sun has a well proportioned body, is bilious and possesses short hairs

The Moon has well rounded body, much wind and phlegm, intillegent, *sweet speech and good eyes*

Mars is youthful, liberal, bilious, fickle-minded and possesses a thin waist.

Mercury has gurgling speech, fond of Joking, and has a mixture of air phlegm and bile.

Jupiter has a corpulent body, golden locks and eyes, moral, and is phlegmatic

Venus is fond of happiness, handsome, fine eyes and black ringlets and a temperament compounded of wind and phlegm

Saturn is lazy, has yellowish eyes, lean tall body, stout teeth and rough hairs He is of a windy temperament. *Saturn governs, nerves,* the Sun rules bones, the Moon controls the blood Mercury the skin Venus the sperm, Jupiter the brain and *Mars the marrow*

Notes.

The characteristics of the planets

the strong control of these planetary influences. Astrology is a science which deals with men and their surroundings as being directly influenced by the planets, so we are not much concerned as to what the planets may be really in their own places but are highly concerned with their direct influences on men and their environments. We have to understand these characteristics as being possessed by men who are born under the direct influences of the several planets. Further on we have Varaha Mihira speaking to the same effect (*Ch. V. Verse*, 23). The characteristics of a man may be determined either by the lord of the Navamsa rising in Lagna or by the most powerful planet in the horoscope. The last portion of the stanza is also very important. Men have good or bad health. When evil planetary periods and subperiods come in, such diseases may be predicted which arise from the Dhatus (nerves, blood &c) directly controlled by the evil planet or planets as the case may be. In questions affecting loss of persons or properties the rising sign and its lord furnish details for their identification. So also in questions about diseases, the lord of the Navamsa rising in the Lagna may determine the kind and extent of disease by which the person suffers at the time.

For a careful observer of human nature, these verses are of immense value as furnishing landmarks in the science of Astrology by which they will be able to identify the people of all grades and place them under the control of the particular planet whose special characteristics he most possesses. Thus if a man is ordinary in height, fair in complexion, royal in nature, bilious in temperament, having short hairs and honey colored eyes, an astrologer at once places him under the presidency of the Sun. That is the man will be born in the Lagna ruled by the Sun or occupied or aspected by him or he may be the lord of the Navamsa, which rises at the time of his birth. Where a man is all, bristly with stout bones and teeth generally lazy in habits, dark in complexion and prematurely old in appearance he may be placed at once under the influence of Saturn.

STANZA 12.

The Sun controls Devasthana, the Moon watery place, Mars the fire place, Mercury the gaming place, Jupiter the treasury, Venus the bedroom, and Saturn the heap of dirt.

The Sun governs rough cloth, the Moon rules new clothes, Mars controls, burnt clothes, Mercury rules soaked clothes, Jupiter controls neither old nor new clothes, Venus controls

strong clothes, and Saturn rules rags Sun governs copper, Moon precious stones Mars gold, Mercury bell metal &c, Jupiter silver, and when he is in his own house he governs gold, Venus pearls and Saturn governs iron, lead &c

Saturn controls Sesira, Venus Vasanta, Mars Grishma, Moon Varsha, Mercury Sarat, Jupiter Hemanta, and the Sun Grishma These seasons may also be indicated by the lord of the Drekkana rising in the Lagna at the time of question or consultation of lost horoscopes

NOTES

The Sun governs all places of worship in a house or elsewhere and by this the birth place may be identified The Moon controls bath rooms, wells tanks and all watery places, while Mars rules over fire places (kitchens, furnaces) Mercury controls play grounds, Jupiter rules over treasure rooms.

Venus controls places of sexual enjoyment and bed rooms and Saturn rules over heaps of dirt and filth These two chapters are the keys to the whole study of astrology and a careful analyses of the various planetary characteristics is needed to indicate the results, which a man enjoys under their periods and subperiods The different kinds of clothes governed by the planets are named here, and during their periods and sub-periods the man either wears such clothes or deals with them The metals serve the same purpose. The Hindu astronomers have divided the cyclic year into 6 divisions called, Vasantha (Chaitra and Vaisakha) April and May, Grishma (Jaista and Ashada) June and July, Varsha (Shravana and Bhadrapada) August and September, Sharat (Aswija and Kartika) October and November, Himanta (Margasira and Pushya) December and January and Sesira (Magha and Phalguna) February and March. As lunar and English months differ I have given the seasons roughly in English months Occasionally there may be slight differences First refer to the planet in the Lagna for predicting the Ruthu or season, if there are more than one planet in the rising sign the season must be determined by the most powerful among them If there is no planet in the Lagna then the planet which governs the rising Drekkana in the Lagna determines the season. Bhatotpala quotes Manitha on this subject The commentator points out an omission of the author here in not stating the Divisions of the Vedas called Sakhas (branch) He quotes from Varaha Mihira's Laghu Jataka, about this—Rig Veda is governed by Guru, Athar Veda is ruled by Budha, Sama Veda is controlled by

Kuja and Yejur Veda is ruled by Sukra; when planets are powerful they give the native inclination in their own Sakas and these are also useful in remedial measures where evils indicated by planets must be averted by those mantras (incantations) which are found in the Vedas ruled by them

STANZA 13.

Planets aspect ¼, ½, ¾ and full in the 3rd and 10th, in the 5th and 9th, in the 4th and 8th and in the 7th respectively. Saturn, Mars and Jupiter have special sights and are powerful in aspecting 3rd and 10th, 4th and 8th and 5th and 9th respectively.

NOTES.

These planetary aspects have been very minutely described in the Astrological Magazines as well as in my translation of Sarwartha Chintamani to which I refer my readers. All planets aspect the 7th house in full. But the aspecting of Sani is the most powerful in the 3rd and 10th houses from him. Mars aspects most powerfully in the 4th and 8th houses and Jupiter in the 5th and 9th houses. Their aspecting is consequently not so powerful in the 7th house. In the case of other planets 7th aspect is the best for them

STANZA 14.

An Ayana, a Kshana, a Wasara, a Ruthu, a Masa, an Ardha and a Sama will be the time allotted to the Sun &c. respectively, for the fulfillment of any act or deed indicated in a question. Pungent, salt, bitter, mixture, sweet, sour and acid are the tastes attributed to the Sun &c. respectively.

NOTES.

Ravi—*Ayana*—6 months.

Chundra—*Kshana*—minute or short time.

Kuja—*Wasara*—week.

Buda—*Ruthu*—two months.

Guru—*Masa*—one month.

Sukra—*Ardha*—half of a month—a fortnight,

Sani—*Sama*—one full year.

Find the lord of the Navamsa at the time of the question and also calculate how many signs he is from his Navamsa. This number denotes the Ayanas &c. according as the Navamsa lord is the Sun &c. Take an example. In Mesha at the time of question, rises the Navamsa of Thula. The lord of this is Sukra. Suppose Sukra is in Meena in the Navaamsa. Then from Thula he is 6 signs from himself. For Sukra the time allotted is a fortnight. Therefore the success of an enterprise if it is so, must be predicted within 6 fortnights or about 3 months from the date of question. Suppose a man is sick and a question is put to an astrologer about the patient. After proper calculations he fixes the Lagna and the Navamsa and by their strength &c. he says either the man dies or lives as the case may be. The next question would be if he lives, when will he be cured, if he dies

within how many months or days or hours he dies. To such questions this Stanza will give a clear explanation; and so also for the recovery of stolen articles, for the return of lost or missing persons and so forth. Some astrologers say (Mantha) that the Ayanas, &c will have to be determined by the number of the Navamsa which rises at the time of question. The tastes here given are—

Ravi—pungent.
Chundra—salt.
Kuja—bitter.
Buda—mixed taste.
Guru—sweet.
Sukra—sour
Sani—acid.

According to the strength of the planets at the time of birth will be the tastes of the man or when a powerful planet rules he will introduce his own taste to the man under his control.

STANZA 15.

According to some, Sun has Jupiter, Moon has Mercury and Jupiter, Mars has Venus and Mercury, Mercury has all except the Sun; Jupiter has all except Mars; Venus has all except the Sun and the Moon; and Saturn has all except Mars, Moon, and the Sun, as friends. But according to Satya from the Thrikona of the planet the 2nd, 12th, 5th, 9th, the lord of his exaltation, 8th and 4th lords, are friends. The rest are not friends.

NOTES.

The first part of the verse contains the Matam (doctrine) of Yavanaswara.

Bhatotpala observes rightly that according to Yavaneswara there are only friends and foes but not neutrals or acquaintances. According to Satyacharya, whom the author of Brihatjataka holds in great admiration and respect, all the various shades of friendship and enmity are clearly traceable. The commentator here gives lengthy explanations with a view to simplify matters. I may quote here one or two cases so that the rest may easily be grasped. The Sun has his Mûlathrikona in Leo. The 12th from Leo is Cancer. Its lord is Moon and as he owns only one house he becomes the best friend of the Sun. The fourth from Leo is Scorpio, 9th is Aries, their lord is Mars. The Sun is exalted in Aries. Therefore Mars is a friend of the Sun. The 5th and 8th from Leo are Sagittarius and Pisces. Their lord is Jupiter. Therefore Jupiter is an intimate friend of the Sun. The 2nd and 11th from Leo are Virgo and Gemini. Their lord is Mercury. The 2nd Rasi is mentioned but the 11th is not named, therefore Mercury is a neutral of the Sun. The 6th and 7th from Leo are Capricornus and Aquarius, and as both of those houses are not mentioned in the rule, their lord Saturn is a bitter enemy of the Sun

The 3rd and 10th from Leo are Libra and Taurus. Their lord is Venus Both of these houses are not mentioned in the Sutra, and therefore Venus is a bitter enemy of the Sun. Take now Moon. His Moolathrikona is in Taurus The 4th is Leo, its lord is the Sun, and therefore he is a friend of the Moon. The second and 5th houses from Taurus are Gemini and Virgo. Mercury is their lord. Therefore he is a friend of the Moon. The 7th and 12th from Taurus are Scorpio and Aries. Their lord is Mars, 7th house is not mentioned but the 12th is named. Mars therefore is a neutral of the Moon. The 8th and 11th from Taurus are Sagittarius and Pisces. Their lord is Jupiter, as the 11th is not mentioned but the 8th is named and therefore Jupiter becomes neutral to the Moon. Moon is exalted in Taurus. The 6th from it is Libra, its lord is Venus. The 6th is not mentioned and therefore Venus becomes a neutral of the Moon. The 9th and 10th houses from Taurus are Capricornus and Aquarius Their lord is Saturn. 10th is not named and therefore Saturn becomes a neutral of the Moon. For Mars, Aries is Moolathrikona. The fourth from it is Cancer, with Moon as its lord. He owns only one house and therefore Moon is the friend of Mars. The 5th from Aries is Leo. Its lord is the Sun, he owns only one house and as it is named the Sun becomes the friend of Mars. Similarly find out for all the planets from their moolathrikonas. There are planets who own two houses while the Sun and the Moon own only one house each. If the planet owns two houses named in the sutra (text), then he becomes a friend. If he owns two houses but one of them falls in the numbers named above and the other does not, then the planet becomes a neutral. But if a planet owns two houses and none of them is named in the *Sutra* then he becomes an enemy.

STANZAS 16 and 17.

PLANETS.	FRIENDS.	NEUTRALS	ENEMIES.
Sun ...	Moon, Mars and Jupiter	Mercury	Saturn and Venus.
Moon ...	Sun and Mercury ...	Mars, Jupiter, Saturn & Venus	None.
Mars ...	Jupiter, Moon and Sun.	Saturn and Venus	Mercury.
Mercury ...	Sun and Venus ...	Saturn, Mars and Jupiter	Moon.
Jupiter ...	Sun, Moon, and Mars.	Saturn	Mercury and Venus
Venus ...	Mercury and Saturn ...	Mars and Jupiter ...	Moon and Sun.
Saturn ...	Mercury and Venus .	Jupiter	Mars, Moon and Sun.

This is the purport of what is stated in the previous stanza.

NOTES.

As the results of the Sutraic information contained in Verse 15, Varaha Mihira summarises the purport of Satya's doctrine in clear language here. As I have given the friendship &c in a tabular form further notes will be quite unnecessary

STANZA 18.

The planet in the 2nd, 12th, 11th, 3rd, 10th or 4th from any other planet at the time of birth, becomes his temporary friend. Some say the lord of the house in which a planet is exalted also becomes his friend. The rest (unnamed here) are enemies. The lords of two houses, the lord of one house named and the lord of house not named become friend, neutral and enemy respectively Theser relations (temporary) must,be taken along with the Nisargika (permanent) relations named in the previous stanzas and then friendship &c must be finally determined

NOTES.

A few examples will determine these results and bring home the processes, easily before the understanding of the readers Take a horoscope.

	Moon Rahu	Birth	Saturn
Sun Jupiter Mercury	RASI Diagram		
Venus		Mars Ketha	

According to Nisargika relationship Mars is the friend of Jupiter. But according to the Tatkalika (temporary) Jupiter is in the 5th house from Mars in the horoscope given here Thus 5th house is not named as friendly in st 18 and therefore Jupiter becomes an enemy of Mars Again take Jupiter Mars is his friend in the Nisargika. But in the present diagram Mars is in the 9th house from Jupiter. 9th is not named as friendly. Therefore Mars becomes an enemy to Jupiter The result is that according to the Nisargika, Mars and Jupiter are friends But in this horoscope, both of them, by their unnamed positions to each other, have become enemies In the one case both of them are friends. In the other both of them become enemies The result is they become neutrals and much good ought not to be expected from them Thus seven states of relationship are mentioned and they show the delicacy of mutual feelings which men entertain towards one another.

The perfections of a science are only known when we read their literature and apply their rules to the existing order of human relationships. This will be a very good lesson for the Western presumptious Astrologers to learn. What do we find in their works, so much boasted of by them and pretended to have been

written by the Chaldeans, whom they are so prone to worship without rhyme or reason. Are their any grounds given for the friendship and enmity among their works, if so they may bring forth their authorities. Varaha Mihira borrows his ideas from the illustrious predecessors in this field of research.

The seven states of relationship are;-

1 Mitra—friend
2 Adhi Mitra—intimate friend
3 Sama—neutral or acquaintance
4 Samasatru—less than Neutral and better than enmity
5 Satru—enemy
6 Adhi Satru—bitter enmity
7 Sama Mitra—better than acquaintance, but less than real friendship.

STANZA 19.

By Swocha, Suhrut, Swa, Thrikona, Navamsa, the planets get Sthanabala. In the East Jupiter and Mercury, in the South the Sun and Mars, in the West Saturn, and in the North Venus and Moon get Digbalam.

NOTES.

Planets have four sources of energy or bala; Sthana, Dik, Chesta and Kala, and in this verse he names the first two sources of strength or power for the planets. A planet in exaltation, in a friendly house, in his own house, in his Thrikona, in his Navamsa gets what is called Sthanabala or strength from the locality. The birth sign represents the East and Jupiter and Mercury are powerful there. The South represents the 10th house and the Sun and Mars are powerful there. The West represents the 7th house and Saturn is powerful there, and the North represents the 4th house and Venus and the Moon are powerful there. This is called Digbala or strength arising from the direction of the planet. A general principle by which the astrological readers are to be guided is that all planets become powerless in the 7th house from that where they are given any sort of power by the astrological verses.

Aries is the house of Mars and he attains some power as he is in his own house. The seventh from it will be Libra Here he loses that power which he is given in Aries Mars is exalted in Capricorn. The 7th from it is Cancer. He loses in Cancer that power which he attains in Capricornus. The rules must be similarly applied in reference to all other planets. Planets in signs between their power and debility, must be given such quantity of strength, which they get by simple rule of three. Thus the Sun attains his highest elevation in the 10th degree of Aries and his lowest debilitation in the 10th degree of Libra. Suppose he is in the 20th degree of Cancer. Then what strength does he get there? If the highest elevation is represented as X then the lowest debilitation will have to be represented

by a zero. This he attains in 180 degrees, the distance between the 10th degree of Aries and the 10th of Libra. But the 20th degree of Cancer is the 100th degree from his highest elevation in Aries; therefore if the Sun had full strength in the 10th degree of Aries he will have

$1 - \frac{100}{180}$ of that energy $= \frac{4}{9}$ in the 20th degree of Cancer. This holds good in all their positions and must be carefully worked out by simple rule of three. Suppose Jupiter is in the 2nd house from Lagna in a horoscope. We are tempted to say *that he will give great wealth. That* is what astrology says. If that 2nd house becomes Cancer and Jupiter occupies the 5th degree in it then he gives great wealth provided he has no evil conjunctions or aspects. But suppose he is in Capricorn occupying the 5th degree there. The wealth that he gave in Cancer, will not find place in Capricorn and the man loses his wealth or will be a pauper. Because Jupiter has there zero strength. But if he is in the 10th degree of Scorpio and that happens to be the second house, then what wealth he gives there (Scorpio) would be in proportion to that which he gave in Cancer. The 10th of Scorpio is the 125th degree from the 5th of Cancer. The distance from Jupiter's greatest elevation to his lowest fall is 180 degrees. Therefore he gives $1 - \frac{125}{180}$th part of the wealth, he would have given in Cancer. The rule of proportion must be carefully worked out. Suppose in Cancer he gave the unit result, equivalent to say about 1000 rupees. Then the wealth he would give in the 10th degree of Scorpio would be $(1 - \frac{125}{180}) \times 1000 = \frac{55}{180} \times 1000 = \frac{2750}{9}$ or Rs. $305\frac{5}{9}$. That is by travelling 125 degrees from his greatest elevation he has lost $\frac{125}{180} \times 100 = 694\frac{4}{9}$ths.

But the supposition here is subjected to various other calculations arising from other sources of strength and therefore ought not to be literally taken. This is given as an example to work out the method. Besides, any planet does not give a Zero result at any house as he is subjected to so many other influences all of which have to be taken into consideration in determining his strength.

Similarly work out for other planets according to their falls or elevations from places where they are given *balas* or sources of strength.

STANZA 20.

Ravi and Chundra have chesta bala in Oottarayana. The rest will have chestabala when they have Vakra or Samagama. Those who are in the North of the planetary fight, and those whose rays are bright also possess chestabala.

NOTES.

Months from Capricornus to Gemini constitute Oottarayana. The Sun here

attains his northern most elevation. Months from Cancer to Sagittarius inclusive compose Dakshinayana when the Sun attains his highest southernmost elevation. The Sun and the Moon are possessed of chesta (action) bala (power) during Oottarayana. This will be generally from the 13th or 14th January to about the 15th of July. The Sun attains peculiar power here and it is considered good for doing all beneficial work. The reverse holds good in Dakshinayana: The other planets, viz Kuja, Buda, Guru, Sukra and Sani, get *Chesta Bala* when they are retrograde (*Vakra*) or when they are joined by Moon (*Samagama*). *Vipulakara* or brightness in rays comes to these planets before they get retrogade, and when they are Sigrakendras. The mathematical portion involved in this will be explained in Ayurdayadhyaya. Bhatotpala quotes *Acharya Vishnu Chandra*, who says—that planets with the Sun are Astha (combust), with the Moon samagama (lunar conjunction) and *Kurutadinamyuddham* and the rest of planets with each other get into planetary fight.

When Moon is with the Sun he gets no Astha, and when the Sun is with the Moon there is no Samagama. In fact *Astha* and *Samagama* are only states for other planets. *North* should be interpreted as full of lustre and that planet whose rays are full is to be considered as victorious in the planetary fight. When two or more planets join, he who has the most southern position there, who shakes, who appears small and whose rays are lustreless, and who has deviated from his orbital line, and whose color has changed, is said, by Astrological adepts, as the planet who has suffered defeat in the planetary conjunction. When the reverse is the case the planet must be considered as victorious. Pulisacharya says that Venus even when he is in the South, may be victorious.

STANZA 21.

The Night gives, Moon, Mars and Saturn Kala Bala. Mercury has it always. The rest are powerful during the day. Benefics have Kalabala during the bright half of the lunar month, while malefics get it during the darkhalf. The lord of the year, of the day, of the hora, of the Masa also gets Kalabala. Sa, Ku, Bu, Gu, Su, Cha, Ra, are respectively stronger than each other.

NOTES.

Kala means time, and Mars, Saturn and Moon are strong during the nights. The Sun, Jupiter and Venus are strong during the day while Mercury has this time-influence always. The lord of the year will be the planet, whose week day commences on the 1st of that cyclic lunar year. During Parabhava (1906 & 1907) the

lunar year commenced on a Sunday and this is *controlled by the Sun*. He gets kalabala. This is to be applied to the lord of the year during which a person is born. The lord of the day is so well known that it requires no explanation. The *hora* refers to *that division of the time* (measuring 2½ ghatis) which rises at the time of birth. On Sunday a child is born at 12 30 p m. The horas for a day are 24 (*corresponding to exact English hours*) and on Sunday the first hora is governed by the Sun, the 2nd by Venus the 3rd by Mercury, the 4th by Moon the 5th by Saturn, the 6th by Jupiter. With *the completion of the first 6 hours*, 12 o'clock or noon is completed. The child is born at 12 30 p m. The next *hora* i e, from 12 o'clock noon to 1 o'clock p m the hora is governed by Mars, and as the birth has taken place in this 7th hora on that day Mars in that horoscope gets kalabala. Masadhipathy is the lord of the week day with which the lunar month commences and if it happens to be Friday, then Venus who governs it gets kalabala as the lord of that month. All these powers are called Nisargika and have permanent influences while all other *sources of power named in* this book must be superseded or modified by these permanent powers. For the sake of brevity Varaha Mihira uses in the last part of the verse the first letters of the planets *to show their relative strengths*, *Sa*—stands for Sani and he is the weakest of the planets, This must be, I suppose, for doing good and certainly not for doing evil. He holds tremendous power to give evil, *Ku—stands for Kuja and he is* stronger than Sani, *Bu*—stands for Buda and he is stronger than Kuja. *Gu*—stands for Guru and he is stronger than Buda in power, *Su*—stands for Sukra and he is stronger than *Guru*, *Cha stands for* Chandra and he is stronger than Sukra, *Ra*—stands for Ravi and he is the strongest of the whole lot. Bhatotpala quotes from other works the results for *these four principal sources of power* the planets get viz *Stana*, *Dik*, *Chesta* and *Kala*. The Saravali says Oocha planet gives much wealth. Moola Thrikona planet makes a man *minister or commander*.

Planet in his own house gives joy, wealth, grain and happiness.

Planet in a friendly house gives reputation, courage, happiness, fixed and royal wealth.

Planet in his own Navamsa makes a man well known. Varaha Mihira says also to a similar effect in his Laghua Jataka.

Planet subjected to beneficial aspects makes a man, wealthy, reputed, handsome, principal and agreeable.

If benefics in masculine signs aspect a planet the person becomes res-

pected, learned, and if they do so in feminine signs, the person becomes frankhearted, courageous and godfearing. This is for Sthana Bala

Now the reader is taken to Digbala or directional strength

Planets with Digbala, take the person to their directions and get him clothes, conveyances, ornaments, and happiness

Planets with Chestabala give a man some territory or land, some respect, some money and some education This means that they give in small quantities these beneficial results and probably not in their completeness.

Benefics in Vakra are powerful and give territories If malefics are in Vakra they give vain travelling and useless trouble

Victorious planet gives good health, happiness through friends and general prosperity, and lands without enemies

Now he gives the results of Time influence or Kalabala

Planets with nocturnal and diurnal powers, give elephants, courage, lands destruction to enemies and wealth

The lord of the year, of the month, of the day and of the hora give good results in double proportion respectively This means that the lord of the month gives double of the good which the year-lord gives. The lord of the day gives double of what the lord of the month gives and the hora lord gives double of the lord of the day. Planets in bright and dark halves of lunar months give, destruction to enemies, precious gems, clothes, elephants, gold, females and lands, and clean reputation Those planets whose rays are full of lustre give *happiness, territory and all mental desires* If the above sources of strength are possessed by benefics they give good manners, prosperity, beauty, lustre, reputation, gratefulness, faith in God and saintly persons, clothes, gems, garlands and men. But if the malefics possessed these sources of strength, they make men, miserly, fond of evil work, selfish, join evil company, quarrelsome, ignorant, cruel, and ungrateful. Powerful planets in masculine signs make men warlike, courageous, strong, friendless, cruel, stubborn. Powerful planets in feminine signs make men timid in war, quarrelsome and fond of water, flowers and clothes

End of Chapter Two.

CHAPTER III

Viyoni Janmadhyaya

STANZA I

When benefics are powerless and malefics are powerful and when impotent planets are in *kendras*, the birth must be foretold of objects which have resemblance to the nature of the Dwa-

dasamsa occupied by the Moon at the time; or when under similar conjunctions the birth sign is aspected by impotent planets the birth of *Viyonis* must be predicted

NOTES

Varaha Mihira uses the term *Viyoni* or *Vividhayonis* for various kinds of female sexual organs, through which births take place other than those of the human species Cows, goats, birds, reptiles, insects and plants are meant here. The author gives in this Chapter only 8 verses while one expects an able and exhaustive treatment in an important division of the terrestrial phenomena like this In Chapter II he has shown clearly what is meant by power and weakness for planets, and also who are benefics, who are malefics and who are masculine, and who are impotent At the time of birth or query, the Moon must rise in some Dwadsamsa If it is a Viyoni Rasi, then alone the birth must be predicted of some other creatures than human but not when it represents Nara Rasis or human signs If the Dwadasamsa is Aries, occupied *by the Moon at birth or question the* birth of goats &c., *must be determined* If it is Vrishabha; cows, bulls, buffaloes &c. If it is Kataka, crabs &c *If it is Simha, lions, tigers cats,* &c. If it is Vrischika, serpents, reptiles and insects? If it is the second half of Dhanus, predict horses asses &c If it is the first half of Makara deer &c., others, say frogs, crocodiles &c, are also born. If it is Meena fishes &c The cruel planets Ravi *Kuja Sani, and Mercury and weak* Moon must be powerful, while Guru, Sukra, Poornachundra and good Bud *ha must be powerless and if Saturn* and Mercury (impotent planets) are in the Kendras then predict Viyoni creatures Under the above conditions if the birth is aspected by Saturn then the same result happens These *facts are fully quoted from Saravali by* Bhattotpala which are given here for ready reference "Malefics must be *powerful benefics powerless, Chandra* must occupy Viyoni Bhaga, Buda and Sani must be in kendras, or these must aspect the rising sign, then predict viyonis If Chundra occupies Meshaor its amsa goats &c, if Vrishabha cows and buffaloes, if Mithuna human species, if Kataka, tortoises, crabs &c, if Simha, lions, tigers &c., if Kanya, men, if Thula human species, if Vrischika serpents &c if Dhanus, asses horses, &c, if Makara, deer peacocks, varieties of trees and grasses &c, *if Kumbha human species,* and if Meena, fishes and other aquatic animals must be predicted In dogs, cattle, horses &c, the number of young ones has to be determined by the number of Dwadasamsas, which have passed in Lagana at the time

STANZA 2.

If powerful malefics occupy their Navamsas, if powerless benefics occupy others Navamsas, if Lagna is Viyoni then Viyoni creatures must be predicted.

NOTES.

The species must here also be predicted, of those creatures which are represented by the Dwadasamsa occupied by Chandra.

STANZA 3.

Aries represents head, Taurus face and neck, Gemini front legs, Cancer back, Leo chest, Virgo two sides, Libra belly, Scorpio anus, Sagittarius hind legs, Capricornus sexual organ and testicles. Aquarius the buttocks and upper legs, and Pisces tail.

NOTES.

The author uses *chatushpada* or quadruped in the verse, but the learned commentator and others say, that it is used in a general sense and includes birds and reptiles If birds are taken then they have no front and hind legs. Wings are meant when the term front legs is used and legs to be taken when hindlegs are meant. In Ch. I. verse 4, the author has given the various organs of Kalapurusha, with a view to enable the student to find out the proper development or deformity or nongrowth of human organs by the directions he has given there, but here he enables the student to find out the growth etc., of the various animal organs.

STANZA 4

The color must be predicted by the birth sign, its amsa, by planets in it or by their aspects. The intensity of the color by the powerful conjunctions or aspecting of the many planets. By the planets in the 7th the lines or spots on the buttocks or back must be identified.

NOTES.

The planets, as well as the rasis, have already been given different colors in Chapter II. The color of the animal or reptile must be that which is ascribed to the birth sign or the Navamsa rising in it or by the conjunction or aspecting of planets there. If there are more planets than one in the birth the most powerful of them will impart his color, while others give traces of their lines. The same with reference to their aspects. If the Navamsa is that which rises in a Lagna, whose lord conjoins or aspects it, then that color must be prominent in the creature. The various organs of these creatures have been sketched in Stanza 3 and the colors of these organs will be adjusted according to the colors of the planets occupying those signs which govern them. Saravali says that while planets cause their colors in the different organs of the creatures they conjoin or aspect, the brightness of the color will depend upon their occupation of their own houses or Navamsas. But when they are in others houses

the colors are there but greatly modified by the strength or weakness of the planets Jupiter gives yellow color, Moon white, Venus variegated color, Sun and Mars red, Saturn dark and Mercury a mixture of colors

STANZA 5

If birth is Pakshi Drakkana, if Saturn joins or aspects it, the birth of birds must be predicted If this Drakkana is joined or aspected by Moon then waterbirds must be predicted.

If the Navamsa is movable, if a powerful planet occupies it, and if Saturn conjoins or aspects it then the birth of birds must be predicted If Moon is there or aspects it, then predict the birth of waterbirds If the Navamsa falls in Mercurial signs with Saturn in conjunction or aspecting, then ordinary birds, but if Moon joins or aspects it, aquatic birds must be predicted

NOTES

Each sign is divided into 3 equal divisions called Drakkanas Thus we have 36 Drakkanas These are treated of elaborately in Ch XXVII of this work and they are to serve a number of useful purposes which will be explained later on The 1st Drakkanam of Simha, the 2nd of Mithuna the 2nd of Thula, and the 1st of Kumbha are called Vihaga or bird Drakkanas If one of these Drakkanas rise at the time, conjoined or aspected by Saturn or Moon, the birth of birds and aquatic birds must be predicted The Mercurial signs are Gemini and Virgo Several combinations are given here and the students must carefully watch them Land birds are different from water birds and this is shown distinctly by the influences of Saturn and Moon The last is a watery globe lit up by the rays of the Sun Saravali supports this theory entirely

STANZA 6

When birth sign Moon, Jupiter and the Sun, are powerless the birth of trees must be predicted The nature of the plants, (*land* or *aquatic*) must be identified by the rising Navamsa and the number of the trees by the number of the Navamsas the lord of the Navamsa has passed from his rising amsa in the Lagna

NOTES

The watery signs are Cancer, Meena and the latter half of Makara. When these signs rise with watery Navamsas then aquatic trees must be determined, otherwise ordinary trees Or this may also refer to the trees growing in watery places as opposed to trees growing in drylands Bhatotpala suggests that the number of the amsas passed by the Navamsa lord may be multiplied as in the case of Ayurdaya (*longevity Sec. St 2 Ch VII*).

STANZA 7

The Sun produces internally strong trees, Saturn raises ugly trees, Moon makes milky trees, Mars produces

plants, Mercury and Jupiter produce fruitless and fruitful trees respectively. Venus makes flowery trees, the Moon makes bright plants, Mars makes bitter plants.

NOTES.

From the previous Stanza the reader learns the nature of the tree, and from this he can identify the class to which the tree belongs and the characteristics it possesses. Jupiter makes trees, which bear fruit while Mercury produces them without fruit. When the Sun happens to be the lord of the amsa, then trees which have heartwood or which are strong inside are produced by his influence. Saturn produces plants like aloes etc., which are not pleasing to sight or mind. Moon gives juicy plants like sugarcane, and pelluliferas. There are some plants which give only flowers but give no fruits and these are under the influence of Mercury. Venus gives rise to flowery trees like Champaca, Jassamine etc.

STANZA 8.

If a benefic occupies a bad sign, then a good tree grows in a bad place, if otherwise it is reversed. The number of trees is determined by the amsas the lord has passed from his.

NOTES.

There are good and bad trees and so also good and bad localities. This verse enables the astrologer to say whether, a beautiful tree grows in a dirty place or a dirty tree grows in a grand place. Take the rising Navamsa as Cancer. The lord of it is *Moon* Suppose he occupies *Meena*. He will be in the 9th amsa between the rising amsa and the place occupied by its lord If we take Moon as in exaltation then this intervening number may be multiplied by three and if Jupiter occupies Cancer it may still be increased. The astrologer has been given some principles for guidance. He must possess capacity to examine, the time, nature, circumstances, and the places and then say what the trees are and what their numbers may be.

End of Chapter Three.

CHAPTER IV.

Nishaka.

STANZA 1.

Mars & Moon are the cause for monthly menses. When Moon is in *Anupachaya* Rasis the menses for conception occurs. When the reverse is the case, and the masculine benefics aspect, the women gets sexual union with man.

NOTES.

This is an important Chapter. Conception and the previous states preparatory for this event are here described. *Nishaka* means to soak well; that is have nuptials needed for conception and *child-bearing*. Mars represents blood and Moon water. These two planets in certain conjunctions and posi-

tions cause menses and their regular or irregular appearances The health of the woman, and thus the health of the community, depends upon the auspicious planetary influences exerted during the act of sexual union Every male or female must come through a female, and therefore woman occupies the highest rank in the order of creative agencies *Upachayas* are 3rd, 6th, 10th and 11th houses, and the rest *viz.* 1st, 2nd 4th, 5th 7th 8th 9th and 12th are *unupachayas* or not *upachayas* When the Moon occupies these non upachaya signs the menses appear When Moon occupies the unupachayas from the birth sign of a woman aspected by Mars, menses appear, which facilitate conception This must not be predicted in the case of young girls old women, women suffering from diseases and barren women Badarayana (*Vyasa*) is clear on this point and says that only such menses must be predicted in the case of child bearing women Saravali explains that Moon causes water and blood is formed of water Mars represents fire and fire is developed by bile or heat Such blood influenced by the bile causes menses. Such menses when well formed, give occasion for the development of the seed in the ovary But when Moon is in upachaya, there may be menses each month although Mars may aspect him but there will be no conception or menses which facilitates conception After finding out such menstrual times, the astrologer must then consider the combinations which give the woman sexual union with man Bhatotpala explains by the term *reverse* used in the Stanza as the combination affecting men who are to couple with the women When the Moon is in *upachaya* houses from the birth sign of a man aspected by *the masculine benefic Jupiter*, the woman has connection with him Badarayana clearly refers to men But Saravali says that the Moon in the upachayas of a man's horoscope aspected by Jupiter or Moon's friends, causes union with a female and this is certain if Venus aspects him

Manitha says, that if woman after bathing on the 4th day, has the Moon *in the upachayas aspected by powerful* Jupiter, she will have connection with her husband, if the Sun aspects such Moon she will have sexual union with a royal personage if Mars aspects *she will have a lover's embrace*, if Mercury aspects she will have a fickle minded man if Venus aspects Moon she will have a handsome person, if Saturn aspects she will have a servant to join her and if there are many evil planets y aspects she will behave like a prostitute The words used in Sanskrit *are difficult to translate* The combinations may be meant for a man or a woman If a woman

should have an evil combination to commit adultery, so must also have the man to do that offence. Badarayana clearly refers to males' horoscope. Saravali refers to *upachayas*. and uses *thay*. This may refer to male or female. Even Manitha escapes in a quibbling fashion from this difficulty. Since a great Maharshi like Vyasa is quoted by Bhatotpala, I have to interpret it as referring to males. The woman after bathing on the 4th day of such menses wants some man to couple with her. Who will be such a man is determined by the male's horoscopic conjunctions at the time.

STANZA 2.

The sexual union resembles the nature of the *Astha Rasi*. If malefics conjoin or aspect the 7th, union will be consummated under quarrelling, if benefics join or aspect the 7th, the sexual union will be happy.

NOTES.

Astha means the 7th house from birth or query and denotes setting.

The process or act of sexual union resembles the nature of the 7th house, from the sign rising at that time of union or query.

If the 7th is a quadruped sign, then the co-opulation will resemble beasts, if it is human, then it will be natural to mankind. If it represents reptiles then sexual union will resemble their process. Man and woman may join in sexual union, but if evil planets occupy or aspect the 7th, then they will unite and do the work in a quarelling mood. When good and evil planets occupy, the union will be under half quarelling and pleasure mixed up. But when benefics aspect or join the 7th, the union takes place under very pleasant circumstances. Saravali supports this view and refers to a chapter in Vatsyayana called Samprayagikam.

Vatsyayana is a great Rishi who has written many works, not the least important among them are his *Kama Sutras* or the full treatises on sexual union. This commonly goes under the name of *Kokkokam*. The art of love making, of sexual union and of remedies to be applied in those processes are all admirably stated by him and show great skill in Medicine, Chemistry Physiology and Psychology.

STANZA 3.

If Ravi, Chandra, Sukra and Kuja occupy their own Navamsas, if Guru is found in Lagna or Thrikona, conception takes place. If this combination is present in impotent cases it will be useless as moonlight is to a blind-man.

NOTES.

This combination must be present either at the time of sexual union or at the rising sign of the query. Thrikona means 5th or 9th houses from the rising sign. Ravi, Chandra, Sukra and Kuja may be in any signs

in the union Lagna or Prasna Lagna but they must be in their own Navamsa. If even all these planets are not in their Navamsas, if the Sun and Venus are in the upachayas of the male and have their own amsas, then *conception* takes place. If in the *female's horoscope*, Moon and Mars occupy upachayas and join their own Navamsas conception takes place. These ideas are quoted by the commentator from Laghu Jataka by Varaha Mihira.

STANZA 4.

If Kuja and Arkaja occupy the seventh from Ravi and Chundra, they make the man and the woman sickly respectively. If they occupy the 12th and the 2nd from Ravi and Chundra the man and woman will meet with Mrityu *respectively*. If Kuja and Arkaja join Ravi and Chundra, and has one of their aspects, death may be foretold for the man and woman respectively.

NOTES.

If Kuja (Mars) occupies the 7th from Ravi (Sun) then sickness happens to the man. If Arkaja (Sun's son= Saturn occupies the 7th from the Moon the woman gets sick.

If the Sun has Mars and Saturn in the 12th and the 2nd houses respectively the person dies in the month governed by that planet who is the stronger of the two. If Mars and Saturn occupy the 12th and 2nd from the Moon, death happens to the woman. If the Sun joins Mars and has the aspect of Saturn or vice-versa the man dies, while the same conjunction and aspect with the Moon sends the woman to the grave. The lords of the months after conception are named in verse 16th of this Chapter as also elaborate quotations *from* eminent astrologers by Bhatotpala.

STANZA 5.

During the day the Sun stands for father and Venus for mother; during the night Saturn and Moon. Paternal uncles and maternal aunts are to be judged in the reverse order, and if they are in odd and even signs respectively they become beneficial *to the parties concerned*.

NOTES.

I am afraid the brevity of sanskrit expression throws the translator on his head and makes him reel back for putting the ideas so finely in English which presents poor constructive capacity for expressing grand ideas. For those who are born during the day Saturn governs the peternal uncles and the Moon indicates the maternal aunts. *Persons born during the night have Ravi to govern the* paternal uncles and Venus the maternal aunts. For those who are born during the day, if the Sun occupies odd signs, he gives prosperity *to* father and if he is so situated in the

night, he gives good to paternal uncles If Venus occupies even signs for a person born during the day he gives good to mother, and during the night he gives prosperity to maternal aunts If Saturn occupies odd signs during the night (*i e for one who is born in the night*) he gives good to father and during the day to paternal uncles If Moon occupies even signs during the night he favours the mother, and during the day maternal aunts If, in the above conjunctions of planets, they are found in the reverse order then they indicate evil to the persons named

STANZA 6

If malefics are approaching the rising sign without beneficial aspects the woman dies If Saturn occupies the rising sign aspected by Mars or weak Moon she dies

NOTES

The rising sign here refers either to the time of conception of the woman, or to the time of query put to the astrologer with a view to know the results of such conception About the desire of the planets to go to the rising sign, some say that malefics in the 2nd house from it have this desire of going back to the house which is close to them

Bhototpala rightly condemns this strained meaning and says that planets in the 12th house have a desire to go to the rising sign which is their next destination and the verse therefore means that when evil planets are in the 12th without beneficial aspects to the rising sign, the woman dies Gargi clearly refers to the 12th house with malefics

STANZA 7

If the rising sign and Moon are betwixt two evil planets, unaspected by benefics jointly or separately the woman dies in pregnancy

NOTES

The rising sign may be conjoined with Moon and thus be between two evil planets or they may be separately placed between evil planets. The commentator gives clear explanations. Take an example If Aries rises at the time of conception, with Moon there, having Mars in the 12th and Saturn in the 2nd the woman dies in pregnancy. But suppose Aries rises and Moon is in Virgo with Mars in Pisces and Saturn in Libra, without any planets between the rising sign and the Moon then also they may be said to be betwixt two malefics

Mars	Conception Moon	Saturn	
	Conception sign Aries No 1		

Mars	Con 1	2	3
	No II Conception sign Aries		4
			5
		Saturn	Moon

In No 1 all other planets may be placed any where, but benefics must not be in such houses as would make them aspect the rising sign or the Moon

Mars	Con	Saturn	Moon
	No. III Conception Aries		Sun

Sat	Con	Sun	
Moon	No IV Conception Aries		
Mars			

In No III we see that the rising sign as well as the Moon is betwixt malefics, so also in No IV. Bhatotpala observes, that even if either the rising sign or the Moon singly has this evil conjunction in the 12th and 2nd death must be predicted for the woman in pregnancy.

STANZA 8

If from the rising sign or the Moon *the 4th house is joined by evil planets* & Mars is in the 8th house, she suffers death If from Lagna the 4th and 12th houses are occupied by the Sun *and Mars and the Moon is weak, she* suffers death as before.

NOTES

There are three cases stated here (1) The 4th house *from Lagna joined* by evil planets the 8th conjoined by Mars, (2) the 4th from the Moon should have evil planet and the 8th occupied by Mars and (3) the Lagna should have the 4th occupied by Mars and the 12th by the Sun with Kshina-*chandra or weak Moon In all these* cases, the female dies, as before, in pregnancy

STANZA 9

If Kuja and Ravi are *in the 1st* and 7th respectively, death occurs to her by weapons The abortion takes place in that month, whose lord is powerless or afflicted.

NOTES

In Stanza 16 the author gives the names of *the lords of the months* who govern pregnancy Abortions or miscarriages take place in such months as those whose lords are powerless or

are otherwise afflicted Those planets are *Nipiditha* or afflicted, who are defeated in planetary fight, conjoined by Kethu or who suffer from the fall of meteors For the Sun and the Moon they must either be eclipsed by Rahu and Kethu or be in conjunction with malefics Mars in the Lagna, and the Sun in the 7th cause death from weapons This may be by being killed by fighting men or by thieves or by enraged relations or by falling on dangerous weapons

STANZA 10

If benefics are in conjunction with the Lagna and Chandra, or if the 5th, 9th 2nd, 7th, 4th and 10th houses from them are occupied by benefics or if the malefics occupy 3rd and 11th houses, and aspected by the Sun she will have a safe and happy pregnancy

NOTES

The author says that both the rising sign as well as the Moon must have beneficial conjunction with the aspect of the Sun, and good planets must be found located in the 5th, 9th 2nd 7th, 4 h, and 10th houses from Lagna or Chandra to give good growth and keep the woman happy in her pregnancy Lagna here means, the rising sign at the time of sexual union when conception takes place, as also the Lagna which rises at the time of the query on her behalf Some writers read *Guruna* and say that the Lagna and Chandra must have Jupiter's aspect. The author uses *Ravina* i e the Sun's aspect Bhatotpala quotes Sarawali which clearly mentions *Ravina* i e the Sun's aspect

It is extremely difficult to justify such readings What the solar ray may do to the development of the fœtus, as opposed to what the ray of Jupiter may do I am not in a position to explain General principles give Jovian aspect great strength but these general laws may and must be superseded by special combinations The real influences must have been watched by Maharishes by Divya Drishti or divine vision and it is possible to think that in this particular instance the solar ray may be absolutely needed for the development of the fœtus in the womb Sarawali supports it and I have no option of my own to choose

STANZA 11.

If powerful Lagna, Ravi, Chandra, and Guru occupy odd signs or Navamsas, they cause masculine birth If these occupy even signs and amsas, they produce feminine birth If Guru and Ravi are found in odd signs, then male, if Sukra, Kuja and Chandra are in even signs, female If these planets are in double-bodied signs aspected by Budha there will be twins after the sex of the Zodiacal sign

NOTES

This may be applied to identify the sex of the children either from the nuptial time or conception time or the question time Here the purport seems to be, that all these must be powerful, must be in odd signs and Navamsas and then they produce male children. If all these are in even signs and even Navamsas then they give rise to female children. The double bodied signs are Gemini, Virgo, Sagittarius and Pisces He has given four items namely, Birth sign, Jupiter, the Sun and the Moon Suppose two of them are found powerful, then the sex must be determined with reference to them If two planets are powerful for male and two for female then the sex must be determined by the most powerful among these two sets If Jupiter and the Sun occupy odd signs without reference to their occupation of the Amsas, and are otherwise powerful, they produce male Similarly, if Moon, Venus, and Mars are in even signs, without reference to Amsas then they produce female There are four common signs (Dwiswabhava) of which Gemini and Sagittarius are masculine and Virgo and Pisces are feminine If Jupiter and the Sun join masculine Navamsas, aspected by Mercury, then male twins must be predicted When Venus, Mars, and Moon occupy the feminine common signs, Virgo and Pisces aspected by Mercury, then female twins must be predicted. If the first and the second set of conjunctions, both exist and have Mercurial aspect, then of the twins, one will be male and the other will be female Bhatotpala interprets the last portion of the Sloka, as meaning the planets in the double-bodied amsas, and supports this view by quoting from Varahamihira's Laghu jataka

STANZA 12

If Saturn occupies odd sign from the Lagna (excepting Lagna), he causes male birth Examine the relative strength of the various planets and predict the birth of males or females

NOTES.

In the previous Stanza *odd* refers to signs from Aries etc, but now odd refers to signs from the Lagna, from which they have to be counted. If Ravi and Guru are in Aries and Lagna and Chandra are in Gemini, and all these are powerful, then as per directions given above, predict the birth of a male But if Taurus is Lagna and Saturn is in Cancer, what is the result? Taurus, is, by the general division, an even sign and so also Cancer where Saturn is But under this Stanza, the Lagna becomes an odd figure one because we count from it, and Cancer becomes odd also because it is the third from Lagna But suppose Saturn occupies Lagna, then it may be left out of consideration

STANZA 13

If the Moon and the Sun aspect mutually, if Saturn and Mercury as

pect mutually, if Mars in an odd sign, aspects the Sun in an even sign, if Moon and Lagna are in odd, and have the aspect of Mars in even sign, if Moon is in even and Mercury in odd, and have the aspect of Mars; if Venus Lagna and Moon are posited in masculine amsas, in all these six cases eunuchs will be born

NOTES

The author gives here 6 sets of combinations, in each of which, the birth of eunuchs or impotent men must be predicted Impotency varies considerably and is difficult to define There are some who are neither male nor female in formation and they are incapable of sexual intercourse and cannot reproduce their own species There are others who have ordinarily developed sexual organs, but rarely they feel any inclination for want of erectile capacity Then again there are some who by abuse in the earlier stages, become thoroughly impotent, when they grow up to manhood and come by married life Sudden joys and sorrows and sexual union with certain women, sometimes take away these virile powers in man and he becomes thoroughly impotent. But the author here clearly means *Cliba* or Napumsaka Yogas and refers apparently to born eunuchs, or persons with defective organs for these purposes. The study of Astrology is the most sublime, and it makes provision for all kinds of human experience and existence Sun in odd and Moon in even sign, with mutual aspects, produce a eunuch. Saturn in even and Mercury in odd sign with mutual aspects produce a eunuch Sun in even and Mars in odd sign with mutual aspects produce similar results. The other cases are clearly stated and require no further explanation The verse is defective as some words are not used by which the meaning becomes obscure or doubtful Bhatotpala clears these doubts by quotations from Saravali, where the meaning is plainly expressed. If the combinations sketched in verses 11 and 12 are not present, then these combinations, must be given prominence But when they are present, they must be given preference even if combinations sketched here may also be present. Probably if all these *Yogas* are present, the potency of the male or female may be considerably affected Eunuchs may also be found among females They develop the external signs of womanhood and will have a complete feminine outfit but the sexual organ, being defective, they can neither enjoy the sexual pleasure, nor are they capable of bearing any children A few cases are recorded in medical works, where an individual may have, both male and female organs ordinarily developed, and it is extremely doubtful, under what planetary con-

junctions, they should be placed Astrology may contain references even to such abnormalities Its pages must be carefully examined

STANZA 14

If Moon and Venus are in even signs, and if Mercury, Mars, Jupiter, and Lagna are in odd signs twins are born, of whom one will be male and the other female Lagna and Moon in even houses aspected by male planets, produce twins, as above If powerful Buda, Kuja, Guru and Lagna are in even signs, then predict the same result If planets and Lagna are in common Amsas, aspected by Mercury in his Amsa, three children will be born, of whom two will partake of the sex of the amsa occupied by Mercury and the other of the opposite sex. *If planets, Lagna and Buda are in similar Amsas then three children of that sex will be born.*

NOTES.

The first two combinations are easy. The third requires a little explanation, If all the planets (except Buda) occupy common Navamsas aspected by Buda in his own Navamsa there will be three children, whose sex has to be determined in the following manner If Mercury is in the Amsa of Gemini and aspects all planets in Sagittarius then the birth of two males and one female should be predicted But if Mercury occupies the Amsa of Virgo and aspects all the planets in Pisces, then two females and one male should be predicted In the last combination, as it is stated in the verse, I cannot make any difference in meaning. But by reading the invaluable commentaries of Bhatotpala and specially his quotation from Saravali, the difference may thus be made out. If all the planets and Lagna are in Mithuna and Dhanas, with Buda in Mithuna, then all the three children should be males. But if all the planets and Lagna are in Kanya and Meena with Buda in Kanya, then the birth of three females should be predicted. *In the former half, the idea seems to me to be, that all the planets and Lagna, must be in Dhanas, with Mercurial aspect from Mithuna, to have two male and one female and in Meena with Mercurial aspect from Kanya to have two female and one male births.* In the latter case all the planets and birth may be in Dhanas and Mithuna, with the aspect of Buda in the same to have three male and in Meena and Kanya with Buda in Kanya to have three *female* children *It* may be questioned that if some planets are in Dhanas and some in Mithuna with Buda in Mithuna, then Buda from Mithuna aspects those in Dhanas, but not those which are in Mithuna as they will be in conjunction with him. So also he can aspect planets in Meena from Kanya, but not the planets in *Kanya itself* This question may be

easily solved. Where a planet remains it aspects all those who are with it as well as those who are in its seventh house, and in such other houses, where a planet has been given special sight Buda has full aspect in the 7th house, and we are to understand the author here, as refering to full aspects and not to any fractional aspects.

STANZA 15

If Lagna is in Dhanas, or falls in that Amsa, if all the planets are powerful, and occupy that Amsa, and if they are aspected by powerful Sani and Buda, then predict many children at one birth

NOTES

The planets may be in any Rasis but if they all occupy the Navamsa of Dhanas, and are powerful, and if these planets are aspected by powerful Sani, and Buda, then more than three children must be predicted Of course here, only one possible combination is given All the planets, (except Buda and Sani) must be found occupying Dhanur Navamsa, as also the amsa of the Lagna, and Sani and Buda must be found in Mithuna, to produce this Yoga for many children Bhatotpala suggests that as many as 10 children may be born at one time, provided the strength of the planets is not in any way impaired From the quotation of the commentator, the births of more than 4 or 5 children at a time was a well established fact, and he even suggests that as many as 10 children may be predicted at a time from a single conception Now and then we read of the birth of as many as 5 or 6 children at a time in a woman, and there is nothing strange in such births although they are rare

STANZA 16.

Kalala, Ghana, Ankura, Asti, Charma, Angaja, Chetanata, are governed by Sakra, Kuja, Guru, Ravi, Chandra, Sani and Buda respectively The lord of Lagna, Chandra, and Ravi are rulers of the next three months respectively The faetal growth depends upon the stength and weakness of the planets, who govern the particular month

NOTES

Kalala in sanskrit means the united fluid of the male and the female after sexual union and the discharge of Sperm When a male joins sexually with a female, vital essance is discharged from the male organ into the ovam of the female At the time of discharge from the male, the female organ receives it, but it does not enter the ovam and hence proves useless. But after menstruation and at the time of fecundity, this discharged sperm from the male organ, is directly received into the ovam of the female and mixes with the discharged essence of the female The sperm of the man is generally yellowish white, but the

fluid discharged by the female, at that time of conception, will be reddish white. The male's sperm is called Sukra or Sukla (white) and that of the female is called Shonitha or blood-like fluid. As soon as they are mixed in the ovum, fecundation begins, and what is technically called pregnancy commences. Vedas openly declare that the sex of the child may be changed before delivery and before the formation of the sex organs in the faetus by certain rituals, which are full of medical and chemical significance. A ceremony called the *Pumsavanam* is specially recommended in the 5th month of pregnancy, and if we take the trouble of examining the real purport of the incantations, (*mantras*) therein chanted, we will be struck by the vastness of chemical and physical knowledge the ancient Rishis possessed, about the process of conception and the gradual development of the foetus in the womb. When as to the union and discharge of the essences of the male and female, if the fluid discharged by the male is greater in quantity, a male child is formed and if the female discharge is greater a girl's birth takes place, but when both fluids are equal in quantity, the birth of a eunuch, must be predicted. Charka, one of the greatest Ayurvedic writers in India on medicine thus refers to *Pumsavanam* in his immortal Samhita. The learned has observes, "Instructions will be laid down about those vedic rites, by which the sex of the child (in the womb) before its manifestation may be changed observing that a woman has conceived, the medicines (with *proper rites) called Pumsavana* should be administered to her before the manifestation of the sex of the child in the womb" (See P. 824 and 825 Eng Trans of "Charaka Samhita" by Avinash Chandra Kaviratna). The translator says that Pungasávana is performed just after the expiration of 3 months, from the date of conception. Therefore, *studying these delicacies* and secrets of birth, foetal development and sex, the joining couple are strictly, recommended to follow, certain regulations, laid down by Dharmasastras, containing the essence of Vedic teachings with a view to give every advantage, for the birth of a good and healthy male child. These ceremonies are not meaningless and ought not to be neglected. During the sexual union and the first month of conception, the whole process will be under the control of Venus and hence he is also called *Sukra* or one who controls sperm and vital essence. *Ghana (solidified)* is the state of this united fluid. In the second month governed by Mars when it condenses and becomes thick, and takes the form of a kidney bean. Ankura means *sprouting*, or budding when all the different bodily

organs, will begin to show themselves during the third month governed by Jupiter. In the fourth month *Asthi* or bones are formed and it is governed by the Sun. In the fifth month *Charma* or skin begins to gather on the body, under the control of the Moon. In the 6th month hairs are formed (Angaja) under Saturn. During the seventh month, consciousness (Chatanatha) or knowledge begins to develop in the foetus governed by Mercury or Buda. In sanskrit Buda (knowing) is derived from *Bud bodhana* or consciousness. In the eigth month, the foetus takes through the umbilical cord, the essence of the food consumed by the mother, and this is governed by the lord of conception time (sign). In the 9th month, *udvaga* or the desire to get out of the mother's womb, actuates the foetus and is governed by the Moon. During the 10th month *Prasava* or delivery takes place and this important month is governed by the Sun. In this work, the lords of the 8th, 9th and 10 months are given, but not the state of the foetus and the development. Bhatotpala quotes his authority from the Laghujataka of Varaha Mihira. There is some slight difference, between Varaha Mihira and Yavaneswara, who says that the first month is under the control of Mars while the second is governed by Venus. Yavaneswara is more to the point and gives greater details as regards the foetal development. In the fourth month, bones, blood vessels, and nerves are formed. In the fifth *Majja* (marrow) and skin are developed. In the sixth, blood, hairs, nails and *Ekrula* are formed. The last term has two significations. (1) some fleshy part developed in the head and (2) some *Kosha* in the left side of the stomach, which has its opposite pleha in the right side of the stomach; when there is any disturbance to these two, mahodara or dropsy results and the man dies. In the ninth month the foetus feels the touches which affect its mother. In the 10th month all nerves, all blood vessels and all other necessaries in the body will be fully developed, and the child will be born in complete human shape. At the time of conception, the strength and weakness of planets should be specially noted, and there will be miscarriage in that month, which is governed by an afflicted planet. The foetus suffers much during that month, which is governed by a lustreless, or contracted planet, but when the planet is strong and possesses its natural brilliancy, the development will be what is most desirable. Bhatotpala quotes some special points from Saravali, which deserve reproduction here, not only to give instruction to the readers of this work, but also to show, how deeply the ancients had grasped the minutest details of this important and all absorbing question of human reproduc-

tion The bad and good Karma of the Atma (Soul) during its states of previous existence, lie encumbered upon it, and join the fluid at the time of connection by the decrees of Karma The child partakes of the nature of the mental composition, which rules supreme over the parties at the time of sexual union before conception The child partakes of the nature of Vata, Piththa, or Sleshma, which is elevated in the couple at the time of sexual union If the Sun is powerful at the time of birth, the child takes resemblance after the father, but if the Moon is powerful, then the child resembles more its mother. A few references to grand medical ideas may be made here Saravali, which succeeded Varaha Mihira, knows the important medical and Vedic idea, that the child is greatly influenced, by the mental attitude of the joining couple at the time of conception The Karma theory is directly supported by Astrological works. The Atma encumbered with its good and evil acts in previous births or states of existence, will be driven as it were, by invisible energies, by the decrees of Karma, and will be attracted to such male and female and such environments, as are suitable to its orders, and the results which it has to endure, during the present state of existence. In short matters, such as these, a colossal question like that of Karma, and its decrees cannot be raised and satisfactorily solved. I refer my readers to some of my own contributions, in my *Astrological Magazine* Vol IX for fuller information on these vital points The idea of fixing a very auspicious time for the first contact of the couple in nuptials, shows the anxiety of the earlier astrological writers to afford good opportunities for the birth and breeding of healthy, well behaved, intelligent and long lived children. The time was not confined to only for the first occasion. Even in the ordinary days, when the couple felt a desire to have sexual correspondence they were religiously enjoined to avoid connection on all such evil lunar days and week days as were governed by malefic planets. The Lagna for sexual contact should be clean in the 8th house and good planets must aspect it or occupy other favourable positions. New Moon days, evil constellations and unsuitable times are to be scrupulously avoided. When carefully examined, these show that the sole object of the Maharishis in laying down such injunctions was to minimise the chances of producing undesirable and deformed children, and afford every possible chance for improving the physical and mental breed of the future generations.

STANZA 17.

If Buda is in Thrikona, and other planets are powerless, then the child, will have two faces, four hands, and

four legs. If Moon is in Taurus, and evil planets, are in Ruksha Sandhies, predict a dumb child. If, in this conjunction, Moon has beneficial aspect, the child begins to speak, very late in life.

NOTES.

If Buda occupies 5th and 9th with powerless planets in other houses, a double body joined in stomach will be the result. Some say that Buda must be in Moolathrikona but this view is directly negatived, by the authoritative quotation from Maharishi Gargi. If Chandra is in Vrishabha and evil planets occupy the last Navamsas of Kataka, Vrischika and Meena, then a dumb child is produced, but when Chandra is subjected to beneficial aspects, the child may begin to speak after some years. The planets may be in one or two or three last Navamsas of the signs stated above. Gargi says, that if the two sets of planets, evil and good, aspect Moon and if benefics are stronger than malefics, the speech comes after a long time, but if malefics are stronger than benifics, the child becomes dumb. Ruksha Sandhies are the last Navamsas of Kataka, Vrischika and Meena, and this is clearly stated so by Gargi.

STANZA 18.

If Sani and Kuja occupy Buda's houses or Navamsas, the child will be born with teeth If Kataka is Lagna with Chandra in it, having the aspects of Sani, and Kuja the child will be a dwarf. If Meena becomes Lagna aspected by Sani, Chandra and Kuja, the child becomes a cripple. If the Rasi sandhis, are occupied by malefics & the Moon, the child will be deaf. In all these cases there must be no beneficial aspects.

NOTES.

There are some children who are born defective or with abnormal developments. Children generally get their teeth after some months. But here is a combination which brings in a child with teeth already present at the time of birth. Buda's Rasis or Amsas are Mithuna and Kanya. If these are occupied by Sani and Kuja, then this abnormal development occurs. Some are of opinion that both Sani and Kuja must be in Mithuna as well as in that Navamsa or in Kanya and also in that Navamsa. The full aspects of the benefics negative these results while partial beneficial aspects may produce traces of such defects or deformities. When there are no beneficial aspects these results will be fully realised. Geographical researches have established that there are some nations of dwarfs the tallest of whom will be about 18 inches in height while the shortest under a foot, In Central Africa, such a nation has been really discovered, Their women, although not higher than 16 inches, are graceful, handsome, attractive and well proportioned and they are intelligent and advanced fairly in the arts of civilised life.

STANZA 19.

If the last Navamsa of Makara is Lagna aspected by Sani, Chandra and Ravi then a dwarf is born If malefics occupy the fifth, 9th and 1st Drakkanas, handless, feetless and headless child respectively must be predicted.

loss to the left eye, the Sun there causes loss to the right eye Beneficial aspects give some relief in these combinations

NOTES

Ravi and Chandra must be in Simha, the birth sign, having the evil aspects of Sani and Kuja to produce blindness Blindness is of many sorts A child may be born perfectly blind or it may have dim sight, and then lose it later on or it may have good sight early in life, and lose it by accident, small pox or other disease. Beneficial aspects to Lagna, Chandra and Ravi there, will greatly modify this blindness and a child will be born with Budbudaksha or some defective vision in the sight If the Sun is in Leo, as birth and has aspects of Mars and Saturn, the child will have the right eye blind If Moon is there and has these evil aspects, the left eye will become blind. If one of the two planets, the Sun or the Moon, is in birth which is Leo, then the blindness will be partial In these and the previous recorded combinations care should be taken to guage the intensity of the misfortune by the strength of the evil planets and the absence of the beneficial influences When evil influences are attributed to aspects of malefics their conjunctions will, of course intensify the evil, although this has not been hinted at by the diligent commentator. Suppose Simha is the Lagna and Ravi Chandra, Kuja and Sani are also there without any benificial aspects or conjunctions? What would be the result? I believe that the blindness will be there, though no mention of this is made in the Commentaries Although this is my view it is possible to imagine that results predicted from aspects of planets may not be produced by their conjunctions and those results which they give in conjunction may not be attributed to their aspects These are difficult astrological points whose solution can only be offered when we have any authority in the ancient works. Those who base certain inferences on their personal experiences will be doing very little credit by placing too much confidence on such knowledge and twisting the plain texts of ancient astrological literature to support their limited experience and pride

STANZA 21

The birth of a child takes place in the sign occupied by the Moon, which is represented by that number, in which Dwadasamsa, the Moon is fixed at the time The day, or the night and the ghatis of the birth time must be known by the number of the ghatis at the time of the question and the nature of the sign wheather diurnal or nocturnal.

NOTES.

The wording in the original sanskrit is simply

author subjects his verse to so many *omissions and understandings* that in a poorly constructed language like the English it is almost impossible to reproduce the brevity of expression stated in the original sanskrit. I shall however explain the verse in clear and simple language by examples. It is desired to know when a child will be born after conception, either by reference to that event or to a query or to an actual birth. The directions given here explain the time and the division of the day or the night. The Moon occupies some sign or Rasi at the time of conception, query or birth. Find which Dwadasamsa Moon occupies and then count from there by that number of the Dwadasamsa and find out what sign it will be. The birth takes place, in the tenth month under normal conditions, when that sign is occupied by the Moon. Take Aries as the Rasi for conception with the Moon *in the 9th* house Sagittarius and in its tenth Dwadasamsa The tenth Dwadasamsa in Sagittarius will be Virgo or Kanya. The birth takes place in the tenth month of conception when the Moon occupies the *tenth from Virgo i. e. Gemini.* The commentator wisely restricts the time of birth to be predicted to the *tenth month, as students in their ignorance of higher knowledge of Astrology,* may predict the birth in any of the other months. *As Chandra moves* in a Rasi in 2¼th days he will be found in each of the Rasis every month Take another example as the question is very important. Suppose the conception takes place in Libra when the Moon is in Gemini in its fifth Dwadasamsa. The fifth Dwadasamsa of Gemini is the fifth house from it, namely, Libra. The birth of the child must be predicted, in the *10th month,* when the Moon moves in Aquarius which is the fifth from Libra, the Dwadasamsa occupied by the Moon at the time of conception. There is some difference here between Saravali and Varaha-Mihira. And Bhatotpala wisely quotes Bhagavan Gargi in the explanation above offered and considers that as the best interpretation. Saravali says thus "The Moon is found in some Dwadaswamsa at conception time. Take the number of the Dwadasamsa and count it from the first sign Aries, and say that the child will be born in the 10th month on that day when the Moon occupies that sign" This seems to make some difference. Take the above examble. The Moon was found in the 5th Dwadasamsa of Gemini, the birth happens at that time in the 10th month, when the Moon moves in Leo, for that is the 5th sign counted from Aries the number to the Dwadasamsa *occupied* by the Moon at the conception time. Bhatotpala here suggests a way to find out the constellation, about which the

author is quite silent in the verse. The Moon moves 2¼ days in a Rasi and therefore this verse enables one, when rightly understood, to fix the time of birth within 2¼ days. Each Rasi contains 30 divisions called Bhagas or degrees and each of these Bhagas again is divided into 60 ghatis or nadis. Thus for a Rasi we get 30×60 =1800 Kalas or ghatis. When the whole Rasi is represented by 1800 Kalas, and also by 2¼ constellations, we get by division 800 Kalas for each star. 1800 Kalas represent the full Rasi and this divided by 12 gives Kalas for each Dwadasamsa Thus 150 Kalas make one Dwadasamsa. In the above eximple Chundra is found in the 5th Dwadasamsa He will be moving in that part of the zodiac which is represented by Kalas 600 to 750 in Mithuna. This must be divided by 800 Kalas the value of a star. To get one star complete we have still to pass 50 Kalas more. Therefore the Moon is within the first constellation which composes Gemini. But Gemini *is composed of the last two padams of* Mrigasira, the four padams of Aridra. and the 3 padams of Punarvasu or 9 padams in all. The Moon therefore is within the first 800 Kalas or within the 2nd padam of Aridra. But the Kalas passed by the Moon is 600 and say he is in the 700th Kala. Thus as each Nakshatrapadam gets 200 Kalas he has passed 3 padams and is in the 4th padam. He is just in half of the 2nd padam of Aridra or the birth of the child takes place when Aridra has passed 22½ ghatikas on that particular day. If the conception or query sign is nocturnal the time of birth will be night, if it is diurnal, it will be day and the ghati will be the time of the ghatis passed over by the rising sign above refered to But this point will also be easily found by the measure of the constellation explained by Bhatotpala. In the first example given above, the lagna is Mesha, and it is a nocturnal sign. (See St 10 Ch. I) suppose the month was the 1st of Kanya. The first degree of Meena sees the sunset on that day. Suppose 2 ghatis of Mesha elapsed before the rise of conception time. Then we have four of Meena and two of Mesha = 6 ghatis. The birth will take place at 6 ghatis after sunset on that day when the Moon is moving in Kanya during the tenth month of conception. Bhatotpala omits one question. The author uses Tat *Kala* in the verse and this is explained by the commentator as referring to (1) prasnakala (question time). The above explanation will be constant if the data is conception time for then we may wait for the tenth month and find out the movement of the Moon and fix the birth, etc. But how to regulate the 10th month with reference to question

time Suppose the woman is full nine months pregnant and the question, when she would deliver is put to the astrologer without giving him any reference to the time of sexual union or conception. How should the astrologer proceed This vital question wants solution. In st. 2 of this Ch Varaha Mihira explains combinations at query to find out the nature of the sexual union The astrologer must proceed safely as follows Either find out the fact of *conception and its proper development* (1) by the combinations of planets at the *time of query and predict from* that knowledge the birth of the child in the tenth month when the Moon is moving in a particular sign or (2) by the nature of the conjunctions of the planets at the time of question in the light thrown in Ch II st 14. This enables the astrologer, to say when the child will be born *Manittha says* clearly to this effect —" the happening of a result has to be fixed with reference to such time as is indicated by the lord of Navamsa rising in the question time, multiplied by that number which the Navamsa has *scored in that sign*" *Take an example* Suppose Leo is the sign and more correctly *paksha* must be multiplied by 7, and it *gives as* $3\frac{1}{2}$ *months* The astrologer may say that the child will be born after $3\frac{1}{2}$ months

STANZA 22

If Makra or Kumbha Navamsa *rises at the time of conception*, aspected by Sani the child will be born after 3 years If the Katakamsa rises at the time of conception, aspected by Chandra, then the birth occurs after 12 years of pregnancy. The details in this chapter must be carefully understood and applied with sense and judgment

NOTES

Pregnancy is supposed to last generally for 9 months after conception and then usually in the 10th month the child is born *but there* are certain cases (gajagarbham) in which pregnancy is supposed to last for 3 years, and even for 12 long years These are of course special and peculiar cases which must have happened in the world to make the astrological adepts to record these *combinations. The elephants have the* same age as men but their pregnancy lasts for 3 years A caution is given to students here both by the author as well as by his *illustrious commentator*,

and the circumstances before he ventures into the fields of future predictions In fact a high intellectual development, practice in yoga and excellant mathematical and pre dictive skill must be combined in a man to make him a successful astro loger Blind fools who study only a few stanzas and whose general education is most ordinary can never hope to become successful astrologers whose predictions people can place implicit confidence Refer to my article "Who should be Astrologers" In the Astrological Magazine, Vol. IX. Bhatotpala thus summarises his advice Such events as defects in orgrns, parents, uncles and aunts must be predicted from birth combination That which is inconsistant must not be predicted For instance miscarriage ought not to be predicted in a case where a child is born and so-forth The three methods of gaging the influence of time should be carefully compared and such of the results which are reasonable be predicted The three methods are birth time, conception time, and question time

End of Chapter IV.

BHATOTPALA.

(*His work and age*)

Mr S Narayan Ayangar, Sanskrit Pandit of the Office of the Astrological Magazine, Madras, thus writes on this illustrious commentator of Varaha Mihira's works "He calls himself as Utpula, in his commentaries on Varaha Mihira s Brihat Samhita, and as Bhatotpala in his Pracna work entitled *Pracna Gnyana*. It is not clear to what country he belonged, but it seems certain that he belonged to North India He has written commentaries on all the works of Varaha Mihira excepting his Pancha Siddhantica and also for Shat Panchacat by Varaha Mihira's son *Prithuyasassara* He seems to have composed an original work on *Pracna* query) called Pracna Gnyana and also completed the missing or unfinished portions of Sarawali.

There is a Stanza which runs to this effect and which is well known to the learned in astrology It says The work *Sarawali* which was largely used by the Chinese and which remained unfinished for one hundred years, was taken up by Bhatotpala and completed, Some strong color is given to this passage by Bhatotpala quoting largely from Sarawali in support of his interpretations of the texts in Brihat Jataka It is difficult to say that Bhatotpala did not write commentaries on the Pancha Siddhantika of Varaha Mihira. Bhatotpala has also written commentaries on *Khanda Khadya* of Brahma Gupta one of the famous earlier astrological writers The following are the works of Varaha Mihira.

tries, Varaha Mihira's works have been popularised by these commentaries, and placed within the reach of ordinary intellects.

CHAPTER V.

JANMA KALA LAKSHANA

(*Peculiarities of Birth*)

STANZA 1.

If birth sign is unaspected by Moon father will be absent at the birth. If the Sun occupies a movable sign (*pathitha*) from the 10th the father will be away in a foreign country at the birth of the child.

NOTES.

Pathitha (*fallen*) is explained by Bhatotpala as a fall for the sun, on either side of the 10th house up to two houses *i.e.*, when the sun is in the 11th or 12th he will be fallen from the 10th in front and when he is in the 9th and 8th he will be fallen in the rear. He must occupy one of these which should be a movable sign to keep the father away in a foreign country. If the Sun is in a fixed sign the father will be in the country but absent from home and if he is in a common sign the father will be on his return from a foreign place. If birth is not aspected by Moon the child will be born when the father is away. Sarawali runs to the same tune.

STANZA 2.

If Saturn occupies lagna or if Mars is in the 7th or if the Moon is between Mercury and Venus the father will be absent at the birth of the child.

NOTES

Three combinations are given here to show the absence of the father at the time of birth. He may be in his own country or in a foreign country or may be on his way back. Venus and Mercury may be on both sides of the Moon, in the same sign, or they may be in the next house in either side of the Moon, *i.e.*, 2nd or 12th house. Venus and Mercury follow close upon the movements of the Sun and have constant combusts and risings and settings This is specially so with Mercury. Therefore this conjunction can only take place on Amavasya or a day or two on either side of it. Between the Moon and Venus and Mercury on either side there must be no other planet.

STANZA 3.

If the Moon occupies Mars's Drakkana and benefics are in the 2nd and the 11th houses predict a serpant's birth. If an evil sign falls in Kuja's Drakkana and has benefics in the 2nd and the 11th the child will be bound by a serpantlike bandage.

NOTES.

The Drakkanas of Mars are the first of Aries, the 2nd of Cancer, the 3rd of Leo, the first of Scorpio, the 2nd of Sagittarius and the 3rd of Pisces. In the 2nd half, the evil sign referred to which possesses a Kuja Drakkana will be (1) Aries (2) Leo and 3rd Scorpio,

Then all the benefics must occupy 2nd and 11th houses Gargi supports this view It strikes me as most strange that while Chandra occupies a Kuja Drakkanna and has benefics in the 2nd and 11th houses, he produces a serpant while an evil sign rising in Kuja Drakkana with similar beneficial combinations produces a child bound with a serpantlike appendage

The intensity of evil appears to me to be greater in the 2nd than in the first set of combination But the text is plain and it is supported by Maha rishi Gargi and also by Saravali

STANZA 4

If the Sun occupies a quadruped sign, *if other powerful planets occupy* common signs, twins will be born covered with a common hood

NOTES

The quadruped signs are Mesha, Vrishabha, Simha, the 2nd half of Dhanus and the first half of Makara *The twins will be enclosed in* one common bag

STANZA 5

If Mesha, Simha or Vrishabha falls as lagna, occupied by Sani or Kuja the child will be born with a cowl or cord in that organ which is represented by *the rising Navamsa.*

NOTES

In Chapter 1st Stanza 4 the different organs of *Kalapurusha* have been stated The child born will have a cord or nervelike appendage *in* that organ *which is represented by the Navamsa* rising at the time of birth For instance take Aries as the birth and the Navamsa of Leo rises at the time Leo represents stomach or belly of Kalapurusha and the child *will have Nala (Nadi) about* the belly

STANZA 6

If Jupiter does not aspect birth and Moon or if he does not aspect the Sun, in conjunction *with the Moon if Moon* with a malefic combines with the Sun then say certainly the child is born to another person or to adultery

NOTES

This is a very important stanza where the question of the mother's character arises and the students should not hastily run away with misinterpretations and thus throw blame upon the character of innocent women Every astrologer must in the first place, confine himself to predict such events as are particularly referred to by the consultor Even if, from stupidity or neglect the native puts a senseless or ungentlemanly question the astrologer must be careful and must decline to answer it in case it is likely to disturb *the harmony of the person's life* or that of his family or relation Suppose a man in his youthful vagary and inexperience asks an astrologer whether his wife is adulterous The astrologer should decline to answer such a silly question and give him better advice. *Similarly many* horoscope

show want of chastity on the part of their mothers, wives or sisters. Although the astrologer first notices this point he must be reticent on this head and ommit the point altogether unless he has very grave necessity to express his views upon such delicate question as the chastity of females or the morality of males. The world is a world of great diversities of tastes and morals and prostitution, wheather public or private, is so strongly rooted in the nature of human beings that it is found in all countries, in all nations, during all times and in all sects and families where the number of members assumes a respectable figure. "It is a mere absurdity to assert" says Dr. W. Sanger" that prostitution can ever be eradicated. Strenuous and well directed efforts for this purpose have been made at different times. The whole power of the Church (religious and political) has been in vain directed against it. Nature defied the mandates of the clergy and the threatened punishment of an afterlife were futile to determine men from seeking and women from granting sinful pleasures in this world. Monarchs, victorious in the field and unsurpassed in the council chamber have bent all their energies of will and brought all the aids of power to crush it, but before these the vice has not quailed. The guilty women have been banished, scourged, branded, executed, their partners have been subjected to the same punishments, held up to public opinions as immoral, denuded of their civil rights, have seen their offences visited upon their families, have been led to the stake, the gibbet and the block, and still prostitution exists. The teachings of morality and virtue have been powerless here. In some cases they restrain individuals, upon the aggregate they are inoperative. The researches of sciences have been unheeded. They have traced the physical results of vice and have foreshadowed its course. They have demonstrated that the suffering parents of their generation will bequeath to their posterity a heritage of the ruined powers that the malady which the illicit pleasure communicates is destructive to the hopes of man, that the human frame is perceptibly and regularly depreciating by the operation of this poison and have shown that even the desire for health and longlife, one of the most powerful motives that ever influences a human being, has been of no avail to stem the torrent (See pp. 19 and 20. *The History of Prostitution by Willam W. Sanger, M. D. New York* 1859 *A.D.*

Therefore many horoscopes give room for such combinations as would show adultery on the part of men and women and the astrologer has no option, but to be silent on this

point Further on, the character of the wife comes in, and the astrologer will be in a nice funk, when he is asked by a gentleman whose children all are born to adultry and who wishes to know, by the examination of his childrens horoscope when the father would die. In some horoscopes under our observation, the paramour of the women dies early if the combination is unfavourable to the progenator while her so called husband puts the question as regards the longevity of himself A merchants' wife gave birth to a son. The planets indicated immediate death to the father His wife had connection with a washerman and the child was the result of this illicit intercourse The Astrologer consulted told the man that the father would be drowned in a day or two The time passed and he learnt that his washerman had died by drowning as predicted and inferred that, in that particular instance, he was not the father and it was good for him that he was not so, as death would have snatched him away. Jupiter's aspect of the lagna or Moon or his aspect of the Sun and Moon combined is favourable and no imputation should be made Even if the birth or Moon occupies beneficial amsas or divisions the result is favourable and the mother will be chaste The Sun and the Moon join on the amavasya day (New Moon) and if they have malefic associations or aspects without beneficial conjunctions or aspects there will be a strong presumption of guilt on the part of the mother.

STANZA 7.

If malefics occupy the signs of cruel planets and are in the 7th, 9th or 5th from the Sun, the father will be imprisoned when the child is born. The sign occupied by the Sun determines the locality of his bondage

NOTES

Malefics are Mars and Saturn and the signs of the cruel planets are Aries, Leo, Scorpio, Capricornus, Acquarius and Cancer, when moon is weak, in the dark half of the month and Virgo and Gemini when mercury is in evil conjunction If the Sun occupies a movable sign the father suffers from imprisonment in a foreign land, if in a fixed sign in his own country and if in a common sign on his way home.

STANZA 8

If full Moon is in Cancer, if Mercury is in lagna and benefics in the 4th the delivery takes place in a boat If birth is watery with Moon in the 7th the same result happens

NOTES.

Some read *Shubhaths* benefics and think that as the plural is used three or more benefics must be understood The text reads *Shubhay* in the singular and Bhatotpala interprets this as Jupiter in the 4th Since shubha means benefic it may *also refer to*

Venus But when Mercury occupies birth Venus cannot be plased in the 4th from it When Moon is full and in Cancer then necessarly the Sun must be in the 7th from it namely Capricorn If Mercury is in Lagna and three benefics are in the 4th then we must take birth as Aries with Mercury in it and the three benefics as in Cancer namely full Moon, Venus and Jupiter. This view of some Astrologers is quite untenable as when the Sun is in Capricornus, Mercury can never be in Aries and much less could Venus be in the 7th from him Bhatotpala therefore rightly renders the verse by taking the text as *shubhay* (singular) and referring it to only Jupiter But some say that in ancient times such combinations may have occured and the authors who recorded such facts—now impossible—may have been perfectly true Later on some combinations of such stamp are also recorded by the learned Varaha Mihira and he there says that although they may look now as absurd they may not have been so in the earlier times and the recorded combinations of the Maharishis cannot be rejected as untrue It is very difficult to make remarks on such events as in the numberless revolutions of the planets and the earth and the count'ess changes the universal phenomena undergo during numerous cycles of time and produce such uncommon and contradictory phenomena that nobody has any right to condemn them as impossible What is absurd now may have been perfectly consistent in times remote and what was absurd then may now become perfectly true and practicable Those who affirm dogmatically that such and such events could not have happend in the world, at any time, simply expose the shallowness of their brains and the weal comprahension they have on matters terrestrial and celestial They are absurd at one time, but possible at another age Here combinations are given to denote the delivery of the child in ships or boats on watery surfaces Watery signs are Cancer, the second half of Capricornus and Pisces

STANZA 9

If birth falls in watery sign as also Moon the delivery will be close to water If Lagna (a watery sign) has full Moon's aspect the same result happens If, for such Lagna the Moon, is there or in 5th or 10th then similar result happens

NOTES

This refers to birth s close to watery surfaces like lakes, seas, large tanks or rivers If watery sign is birth possessing full Moon's aspect delivery occurs near watery surfaces Weak Moon's aspect may not have this effect If birth is watery and the Moon occupies it or the 5th or the 10th from it delivery occurs near water

Stanza 10.

If Saturn occupies the 12th, and a malefic aspects the Moon the women delivers the child when in bondage o jail If Saturn is in Scorpio or Cancer one of which is the birth aspected by the Moon the delivery takes place in a hole or hollow or pit

Notes

This denotes that birth and Moon must be in the same sign to have Saturn in the 12th Malefics here may refer to Mars and the Sun There are many women who are imprisoned and who deliver while they are in jail or they may be captured by vagabonds and kept in bondage or *confinement* and the delivery may take place there

Stanza 11

If birth is watery with Saturn in it, *aspected* by *Mercury*, the Sun and Moon the birth takes place in play grounds, temples, and uncultivated fields, respectively.

Notes

Three combinations are sketched here f the rising sign is watery with Saturn in it aspected by Mercury the delivery occurs in play grounds, or pleasure resorts If similar Saturn has the Sun's aspect the birth takes place in temples or places of worship and if similar Saturn has Moon's aspect the delivery occurs in barren or uncultivated ground.

Stanza 12

If birth with Sani falls in a Nara Rasi *aspected by Kuja the birth happens* in a graveyard, aspected by Sukra and Chundra in pleasant places aspected by Guru in sacrificial places, aspected by Ravi in royal mansions *cow sheds, or temple premises, aspected* by Buda in libraries, art colleges or carpenters premises

Notes.

Nara rasis are Gemini, Virgo, Libra, the first half of Sagitarius and Aquairus Saturn must be in birth in any one of these signs and have the aspects of planets refered to to produce the results indicated there The birth happens in places indicated by the rising sign and its Navamsa If it is movable the delivery occurs in travelling, if fixed at a house and if the amsa is the same as the Rasi at her own home The result must be ascertained according to the strength of the sign and its Navamsa.

Notes.

For places represented by the different signs refer to st 5 Chap. 1 If the birth sign and its Navamsa are movable, then the delivery takes place when the woman travels in places congenial to such signs If they both are fixed there, she delivers at places similar to *their nature in her* own house If both of these are common signs then in places, congenial to those signs outside the premises of

her house. If the Navamsa falls in the same sign as the Rasi (that is if it falls in its Virgottama the birth takes place in her own house even if they are movable are double bodied The nature of the place of birth must be determined by the Lagna or its Navamsa according to the strength they possess This Stanza Bhatotpala remarks will apply only when the previous planetary combinations are not found He means that if such combinations are present then the results named in this stanza should not be predicted

STANZA 14

If Moon is in the 9th, 5th and 7th from Saturn and Mars the child will be forsaken by its mother If in that combination Jupiter aspects it the child lives long and prospers although forsaken by its mother

NOTES

Here Saturn and Mars combined in any house have the Moon in the 5th, 9th or 7th houses from them to make the mother forsake her infant In this combination if Moon is aspected by Jupiter the forsaken babe will be taken care by others, will live long and be happy and prosperous

STANZA 15

If Moon is in birth aspected by a malefic and has Mars in the 7th the forsaken babe will perish If in this combination Mars and Saturn are in the 11th, the child dies, if aspected by a benefic the child gets protection by such caste man as is indicated by the benefic, if aspected by malefics the child falls to different hands and dies

NOTES

If Moon occupying birth, has the aspect of the Sun or Saturn with Mars in the 7th the child is forsaken by the mother, and it dies. If Moon occupies birth aspected by the Sun with Saturn and Mars in the 11th the forsaken child dies If Moon occupying the birth as above stated, has also the aspect of a benefic the forsaken child will be taken care of by such casteman as is indicated by the benefic who aspects the Moon and the child lives long and prosperously Bhatotpala clearly declares this benefic to be Jupiter to make the child live and prosper on the strength of the combinations given by the Saravali Other benefics are Mercury and Venus but their aspect to the Moon will not protect the life of the infant The caste of the person who takes care of the mother forsaken child will be that which is governed or indicated by the most powerful of the aspecting planets Here even if Jupiter is very weak and aspects the Moon the child lives and thrives although it may be taken care of by a Brahmin Kshatriya, Vaisya, Sudra or Antyaja The significations conveyed by these caste divisions have already been explained by me in stanza 7 Ch II

STANAZA 16

The birth takes place in the house of the father or mother according to the strength of their lords If benefics occupy debilitated places, under trees roads, etc If benefics occupy Neecha and if *Moon and birth are unaspected by planets occupying one* house the birth occurs in lonely places

NOTES

In st. 5 Ch IV reference has already been fully made as to the lordship of the planets about father, mother, and other relations If the planet representing father the Sun during the day and Saturn during the night, is stronger then the birth must be predicted in the paternal house All the benefics must be debilitated to produce birth in open places and roadsides The word *Adi* used by the author makes the meaning much wider and includes rivers wells tanks gardens, and mountains where there is no covering In the last case of birth in lonely places the benefics must be debilitated all the other planets must be in one house and they should not aspect birth and Moon Probably this refers to birth in wilderness and other unfrequented places where the woman may have strayed away or left alone by others Sarawali supports this view and is quoted by Bhatotpala

STANZA 17

If the Moon joins Saturn's Amsa or is in the 4th or has the aspect of Saturn or occupies watery signs or conjoins with Saturn, the birth takes place in darkness If there are three or more, debilitated planets birth takes place on the ground The birth takes place similar to the Rasi which rises on a level with the equator If malefics occupy the 4th or the 7th from the Moon or join the Moon the delivery is attended by much pain

NOTES.

Certain characteristics pertaining to the birth are given here with a view to find out the correct time of the birth and the sign which rises then Theories must be supported by practice while practice must also be confirmed by theory. By carefully reading this stanza the astrologer will be able to predict wheather the birth occured in darkness or on the ground and wheather the head or foot of the child came first Zodiacal signs have already been described as rising with head or tail or both and the birth of the child takes place similar to the process represented by the Rasi which rises on a level with the Earth's Equator

(*See st* 10 *Chap* 1) Bhatotpala says that place where the earth and the sky appear to meet is called *Harija* and directs the student to watch the birth sign which rises in the horizon Probably the English word *horizon* is derived from the sanskrit word *Harija* The birth takes place say in Aries Aries rises in the Hari

zon with prasta and therefore, says the learned commentator, the child comes out of the yoni (sexual organ) with first showing its middle part. In Sirshodayas the head presents itself first and the birth takes place. In Oobhayodaya the sides will be first visible and then the birth occurs. Saturn's amsas are Capricornus and Aquarius The watery signs are Cancer and Pisces. Birth takes place in dark rooms or places without any light when the Moon occupies the Navamsas of Saturn or joins him or watery signs or has Saturn's aspect. Saturn is a dark planet capable of absorbing all light and reflecting back dark rays. Three or more neecha planets deprive the woman of any bedding or clothes and at the time of delivery she lies down on the plain ground or that covered with grass. If evil planets are with the Moon or in the 4th or 7th from him the delivery is attended with great pain and suffering for the mother. Bhatotpala quotes in this connection Saravali, Yavaneswara, and Manitha In all the above cases if the Moon has the aspect of the Sun, there will be no darkness and many lamps will be burning at the time of birth. What will the result be when the Sun is with the Moon? Manitha differs from the author about the manner of the birth. He observes that if the lord of birth or the planet in it or the lord of Navamsa is retrograde the process of birth will be reversed. He remarks that if the lord of the birth is retrograde then the child will be born the reverse of what it would do ordinarily. In ordinary delivery the child presents its head first and it is thus thrown out. But when any of the planets above named is retrograde the child comes out with feet or back first.

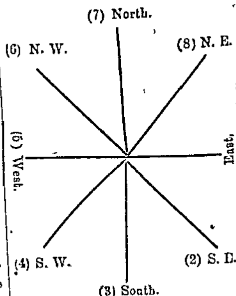
STANZA 18.

The quantity of oil by the Moon, the wick by the birth sign and the light by the Sun, the door by the planets in the Kendras or by the most powerful of the planets must be ascertained.

NOTES.

This verse enables one to have an idea of the quantity of oil in the lamp at the time of birth. If the Moon is full then the lamp is full of oil, if it is new then there will hardly be any oil. It may be asked that as on the Amavasya day the Moon is not visible the lamps in the rooms of all those who are born on that day, had no oil in them. Bhatotpala anticipates this question and observes that if the Moon is in the beginning of the Rasi then the quantity will be full When he is in the last degree, of it there will hardly be any oil. If the birth takes place in the beginning of the Rasi then the wick was just lighted. If half the Rasi has advanced then half of the wick had been burnt and so on the measurement to

be determined by the simple rule of three. If the Sun is in a movable sign the light will be moving, if in a fixed sign it will be fixed in one place and if he is in a doublebodied sign the light will be moved now and then The direction of the lamp is determined by the cardinal direction shown by the Rasi occupied by the Sun. If the Sun is in Aries, the light is kept in the eastern part of the room as the sign indicates East. There are some who maintain that the direction of the lamp will be determined by the position of the Sun to be located by dividing the day into 8 Yamas and by finding out where the Sun is at the time of birth. This is a little difficult and I shall give an example. Say that a child is born on a Sunday at 25 ghatikas after sunrise. The day contains 60 ghatikas and this divided by 8 will give $\frac{60}{8}=7\frac{1}{2}$ ghatikas for a Yama or three English hours. The day has advanced 25 ghatikas and, therefore $\frac{25}{7\frac{1}{2}}$ will give us the Yamas passed. Birth, we find, falls in the 4th Yama on that day. The fourth from the East will be the direction in which the Sun is to be located for that purpose



The fourth from the East is the South West and the Sun should be placed there. The lamp must be represented to have been placed in the S. W. in the delivery room. The door has to be determined by the planets in the Kendras or if there are none there, by the most powerful of the planets in the horoscope. (see Chap. II st. 5) These are ably supported by quotations from Manitha and Sarawali. Manitha says that the direction of the door may be determined by the direction indicated by the rising Dwadasamsa in the sign. Since the origin and development of Astrology is not clearly known and since the Maharishis gave out these facts by their Divya Drishti or divine sight evolved by long meditation we have to simply record here these differences without being in a position to affirm or contradict them.

STANZA 19.

If Saturn is the strongest the house will be one newly repaired, if Mars is so partly burnt, if Moon new, if the Sun, house contains much wood and weak, if Mercury built by many artists, if Venus handsome, painted and new, if jupiter strong house, the adjoining houses must be indicated similarly by the planets in the Rasis.

NOTES

The author enables the readers *to predict or to know the nature of the* house where the delivery takes place If Saturn is the most powerful among the planets at the time then the house will be old, but newly repaired. If Mars is the strongest then it will be partly a burnt house If Moon is the strongest then the house will be quite new If Moon is waxing then the house will be white washed If the Sun is the most powerful the house contains a lot of timber work but in a weak condition if Mercury is the strongest the house will have been built by many good artists and masons If Venus is the strongest the house will be beautiful, new, and *adorned with pictures and paintings* If jupiter is the strongest then the house will be strong He now gives an idea of the neighbouring houses Having found out the strongest planet and determined the nature of the delivery house take this planet as the lagna and proceed to divide the 12 houses by four cardinal directions We get 3 houses for each direction Take an example

	Chand Rahu	Birth	Sani
Ravi Buda Guru	Rasi		
Sukra		Kuja Kethu	

For arguments sake we shall consider Mercury as the strongest of the planets Then as per above rule the person must have been born in a house well built by various skilful workmen. Thus we have a knowledge of the delivery house but what about the adjacent houses As Buda has been found to be the most powerful take him as the first or Lagna the ascendant. Then Kumbha, Meena and Mesha—the first three houses from Buda form the eastern direction and the houses indicated by the planets there will be found situated to the east of the house where delivery took place The next three houses viz Vrishabha Mithuna and Kataka represent the houses adjoining the delivery house in the southern direction and the planets there show the nature of those houses The next three houses viz Simha, Kanya, and Thula represent the west and the planets there will show the nature of the houses adjoining the western direction The next three houses

namely Vrischika, Dhanus, and Makara represent the north, and the planets there shew the nature of the houses to the north. Thus the Zodiac has been divided into four equal divisions commencing with the most powerful planet as the starting point Bhattotpala cites from Laghujataka and explains rules to find out whether the house is single, double or treble storied If jupiter occupies degrees in Karka before his deep exaltation, and this forms the 10th house, then the house will be three storied. If he is in deep exaltation there then it will be four storied. If jupiter has fallen from his deep exaltation the house will be double storied. If Dhanus is strong in conjunction with jupiter and happens to be the 10th house the house will be treble in extent If Mithuna, Kanya, or Meena forms the 10th house with Guru there, it will be double in extent The extent probably refers to partition or accommodation for two, three, or four families

STANZA 20

If birth falls in Mesha, Karka, Thula Vrischika and Kumbha, or in these Navamsas the delivery will be in the Eastern part of the house If the birth falls in Guru's or Buda's houses or Amsas the delivery happens in the northern part of the house. If it falls in Vrisha or its Amsa the birth takes place in the west and if it falls in Makara or Simha or their Navamsas the birthplace will be in the southern side.

NOTES

Hitherto the house and its nature have been shown. Now the author explains in what direction of the house the birth takes place? If the rising sign is Aries, Cancer, Libra, Scorpio or Aquarius, the delivery must be predicted in the eastern part of the house. If birth occurs in the houses or Navamsas of jupiter or Mercury, the delivery occurs in the northern portion of the house, Taurus and its amsa indicate the western portion and the signs Capricornus and Leo as well as their Navamsas denote delivery in the southern portion of the house These suggestions help the astrological adepts in finding out the true time and thus enable him to cast the future results of the individual with tolerable certainty. They will also prove the value of the science in knowing the minute of the important events of birth

STANZA 21.

The cardinal direction of the lying down must be indicated by two signs from Mesha *etc* and the corners by *the double bodied signs* *Similarly it* must be ascertained for the direction of the bed etc The legs of the cot or sides of the bed must be ascertained by the 6th, 3rd, 9th and 12th houses from lagna.

NOTES

The brevity of the sanskrit language throws great difficulties in the way of easy translations. The *etc.* of the English tongue cannot be really put as equivalents to the sanskrit term *Adi* There the high development of the tongue has laid down certain rules for explanation which are wanting in the English language. Take the two signs. Mesha and Vrishabha as representing the East, then Mithuna indicates the South East, Kataka and Simha indicate the South and Kanya shows the South West. Thula and Vrischika represent the West while Dhanus indicates the North West. Makara and Kumbha represent the North while Meena shows the North East. Whichever Rasi happens to be the lagna then the direction indicated by it will be the direction in which the bed is placed. the front legs are indicated by the 3rd and 12th of which the 3rd is the right and the 12th is the left leg. The 6th and 9th are hind legs of which the 6th is the right and the 9th is the left. The lagna and the 2nd represent head side. 4th and 5th right side; 7th and 8th feet side and 10th and 11th denote left side. The uses for these will be to judge the nature of the bed or cot etc. If the Rasis are cruel or common then there will be damage or depression on that side. By this it seems that there can be no cot or bed whose legs are not damaged or depressed on some side or the other. But Bhatotpala explains away this anomoly by saying that such defects are cured by the conjunction or aspecting of benefics or the lords of the houses. Even malefics occupying or aspecting such will not cause these defects, if they are exalted or are in Moolathrikona or their own houses.

STANZA 22.

The number of women to assist the delivery must be determined by the number of planets between the Moon and the lagna. Their presence inside or outside the delivery room has to be learnt by the planets in the invisible and the visible half of the zodiac respectively. Some say quite the reverse

NOTES

Take the horoscope given under stanza 19. Between the lagna in Vrishabha and the Moon in Mesha we have 6 planets and therefore the number of women there will be six. But this number is to be modified *i.e.* multiplied or subtracted as per directions given in the Aurdayadhayaya (see cha. VII st. 11). But some of the women may be in the room while there may be others outside. This can be identified by the number of planets in the invisible and visible halves of the zodiac. The two halves are thus

determined Take the number of the degree rising in the sign From that up to the same degree in the 7th house the division of the zodiac is called invisible (Adrusya) half The remaining houses up to the degree *of rising in the birth will form the* visible (Drusya) half of the zodiac. Planets in the visible half of the zodiac denote the number of women outside the room while planets in the *invisible half of the zodiac* indicate the number of women inside the room. The features, wealth, stature and complexion of the women will be denoted by the characteristics represented by the planets there asalso their character and caste Jivasarma maintains this point quite contrary to Varahamihira He says that the planets in the visible half of the zodiac represent the ladies in the room while planets in the invisible half of the zodiac show their number outside This is quite unacceptible to the author as he has distinctly stated so in his Laghujataka But under what authority do the two authors differ?

Varahamihira who had carefully studied the systems of horoscopy expounded by the greatest of the Maharishis, has always advanced views which had ample confirmation in the ancient works Bhatotpala has not given his opinion here. It looks reasonable to suppose with Varaha Mihira that the planets which are in the invisible part of the zodiac represent the women in the room, for when they are inside the room, the ladies will be invisible. Visible planets must represent the women who are visible and therefore outside the *delivery room where they could be* seen by others

STANZA 23

The body of the child will resemble the planet who is the lord of the *Navamsa or who is the most powerful* The color of the infant will resemble that of the lord of the Navamsa occupied by the Moon Taking the Lagna as head etc, the limbs resemble the Rasis in which they fall

NOTES

The author here gives important instructions to find out the body, its color and the proportion of the various limbs. Planetary characteristics have already been made clear in Chap II in sts 8 9 10 and 11 Find out the Navamsa and its lord and describe the body as per that planet If this does not tally then find out the most powerful planet *in the horoscope* and describe the characteristics of the child born Judge the color by the lord of the Navamsa occupied by the Moon In Ch 1 st 19 Varaha Mihira has explained which *signs* are *long* and which are short He now advices his readers to take Lagna as the head etc, and find out the proportion of the

various limbs by the length of the Rasis occupied by them Suppose a man is born in Vrischika This will represent his head As Vrischika is a long sign the head will be long or big The next house represents Face It is Dhanas and this is moderate, therefore the face will be neither small nor long The 3rd will be Makara and it is long. Therefore the chest will be long and broad. Mithuna is the 8th from Vrischika and this represents the sexual organ As it is ordinary the organ will be moderately sized Again if the lords of the long signs be found located in short signs, the result must be accordingly modified If the Rasi is short and it also has a lord of a short sign then that limb which it governs will be very short

STANZA 24

If the first Drakkana rises in the Lagna, by the Drisya and Adrisya halves of the zodiac, left and right sides of head, eyes, ears, nose, temples cheeks and face must be determined from the Lagna respectively If the second Drakkana rises in the Lagna neck, shoulders, arms, sides, chest belly and navel should be similarly determined If the 3rd Drakkana rises in the Lagna lower stomach, sexual organ and anus, testicles thighs, knees, calves and feet must be similarly delineated

NOTES.

The meaning is highly compressed and I shall explain it fully to remove doubts and difficulties. Have the human body divided into 3 parts. (1) part represents head, the 2 nd. part comprises all below the neck and above the navel and the 3rd part shows all the organs below the navel In order to find out any marks, cuts, scars moles, and defects or malformations in the different organs the author asks the reader to take the rising Drakkana If it is the first it represents the head, if second it shows the organs below the neck and above the navel and if the 3rd Drakkana commences then the lower part of the body from the navel are shown The signs to the right of the Lagna represent the right side, while the signs to the left of the Lagna indicate the left side organs Suppose the first Drakkana rises in Mesha at the birth of the child This represents his head Taking this Drakkana as the Lagna and head we now proceed to find out the right and left side organs The second house indicates right eye while the 12th shows the left The third and 11th houses show right and left ears respectively. The 4th and 10th houses from the Lagna show the right and left nostrils

respectively The 5th and 9th houses show the right and left temples respectively. 6th and 8th indicate the right and left cheeks respectively and the 7th house shows the general face Suppose the second Drakkana rises Then the Lagna shows the neck The 2nd and 12th houses show right and left shoulders. The 3rd and 11th houses show the right and left arms The 4th and 10th indicate the right and left sides. The 5th and 9th show the right and left side of the chest The 6th and 8th indicate the right and left side of the stomach and the 7th house shows the navel. If the Lagna has the 3rd Drakkana rising at the birth, then it represents the lower stomach or waist. (That region which is below the navel and above the sexual organ.) The 2nd and 12th houses show sexual organ and anus The 3rd and 11th indicate the right and left testicles The 4th and 10th show the right and left thighs The 5th and 9th from the Lagna show the right and left knees 6th and 8th indicate the right and left calves and the 7th shows the feet The first half of the 7th house probably shows the right foot while the 2nd half shows the left foot

Stanza 25.

If those Rasis are occupied by malefics there will be sores or wounds, If these are occupied or aspected by benefics there will be marks, if such planets causing sores etc —are in their own Rasis or Navamsas or in fixed signs or Navamsas the sores etc will accompany birth, if not they come by accidents after birth If such a planet is Saturn the wounds will be caused by stones and windy diseases. If Mars by fire, weapons and poisons if Mercury by the earth or the ground; if the Sun by wood or quadrupeds, if the Moon by horned animals or aquatics, if they are other planets then there will be no wounds

NOTES

The division of the body into 3 parts and the process to find out the right and left side organs have already been fully explained in the previous stanza If after finding out the organs by the zodiacal houses they are occupied by evil planets then wounds or sores must be predicted, but if benefics are there or aspect them, then there will be some marks or moles, but no sores The author has apparently ommitted the aspects of evil planets In such cases the results will probably be lighter in intensity than when they occupy them Bhatotpala distinctly says that if such Rasis are not cruel and occupied by evil planets, then the mere aspect or presence of the benefics will not cause even these marks or moles.

He means thereby that when the Rasis are occupied by evil planets without beneficial conjunctions or aspects then they will cause certainly wounds, cuts or sores. When the evil planets are there in conjunction with or aspected by benefics then there will be marks or moles in these organs, but when they are not occupied by malefics but have beneficial aspectr or conjunctions there will be no marks or moles. The wounds, if accidental, would be inflicted during the periods of such planets or their sub-periods. Varahamihira proceeds to say how those wounds etc, are caused.

STANZA 26.

If Mercury joins three other planets in any Rasi he will cause wounds in that organ which is governed by it. If an evil planet is in the 6th from birth there will be wound in that organ represented by that Rasi. If such a malefic has beneficial aspect then there will be Thilaka, Masaka, etc., there. If benefics join him there will be Lakshya etc.

NOTES.

See Ch. I st 4. Find out where Buda is with 3 other planets. This means that in any house if Buda joins 3 other planets then that organ which is represented by that house in the *Kalanga Vibhaga* will have wound or sore. An evil planet in the 6th will cause wound in that organ which is controled by that Rasi under St. 4 of Ch. I as already described. If such an evil planet has beneficial aspect then there will be moles and marks. If such a planet has beneficial conjunction then there will be black marks or other cutaneous indications.

End of Chapter V.

BALARISTA OR EARLY DEATH.

STANZA 1.

Children born during *sandhy* or when birth is in Chandra Hora, when evil planets occupy the ends of signs or when four malefics (including the Moon) occupy the quadrants, will die.

NOTES.

The importance of a chapter which deals with combinations indicating early death can hardly be overrated. In fact all events in life can only assume importance in relation to their being enacted during the life career of a man. There can be no painting without a canvas and no results can be worth detailing which do not happen to an individual when he lives. *This Chapter has been advanced by* the author with a view to find out the longevity of the infant. *Balarista* or death in early life refers to the death of infants before they complete their 8th year. Children born during the two twilights, morning and evening, when the Moon's hora is rising and when the evil planets are found located in the last degrees of the signs or when

malefics occupy the four quadrants with the Moon, die early. The twilights are described in Bharadwaja samhita clearly About 48 minutes after the sunset is called the evening twilight while about the same period before the Sunrise is called the morning twilight But there are some regions where these two twilights extend for many days or many hours All such cases should be taken as special and dealt with separately.

The planets in the last Navamsas of the houses are said to occupy their ends In the second case of Balarista the author refers to four malefics to occupy the four quadrants *Properly speaking* there are only 3 malefics The Sun Mars and Saturn The two real benefics are Jupiter and Venus. The Moon and Mercury are changing Weak Moon as on Amavasya days, and badly associated Mercury are malefics while full Moon and well associated Mercury are benefics If so why should the author say particularly that Moon and other malefics should occupy the four Kendras. It will be seen that in order to make Mercury bad he must be in evil company If he is with most fall a few days before Amavasya and a few days after it But Chandra must at least be in the fourth house from Ravi and he cannot be so unless it is for 7 days before or after Amavasya, in which case it is difficult to say he is Kshina. This difficulty probably *does not* seem to have struck the learned commentator, for the whole significance of this question has been entirely over looked by him See Ch II Sta 5

STANZA 2

If cruel and beneficial planets occupy the *first and the 2nd halves of the* zodiac respectively and the birth rises in Kita Rasi or if the birth and the 7th are placed between malefics the child dies straight.

NOTES

The first or poorvabhaga of the *Bhachakra (zodiac) as well as the aparardha is described as follows* Leaving as many degrees in the 4th house as have passed in the rising sign (*Lagna*) the remaining portion of it and the *5th, 6th, 7th, 8th, 9th,* and as many degrees in the 10th as have passed in the Lagna

half is combined by benefics and the birth rises in Cancer or Scorpio the child dies at once. If there are evil planets in the 12th and 2nd signs of the birth, as also in the 6th and 8th, the child dies at once Quoting various authors and their different views Bhatotpala explains these combinations in a clear language If there are evil planets in the 2nd 6th 8th, and 12th, early death of course is ensured If all the evil planets are (1) in the 2nd and 12th (2) in the 6th and 8th death should be predicted Some writers say that planets in the 2nd and 8th are confronting the 1st and the 7th respectively This is opposed to facts enunciated in the Hindu Astronomy Planets are moving from the west to the east and therefore planets in the 12th confront the birth or 1st and planets in the 6th do so with the 7th This is supported by Yavaneswara. Bhagavan Gargi clearly summarises these points and says that (1). If evil planets are in 6th and 12th or (2) if they are in 2nd and 8th or (3) if lagna is enclosed by malefics or (4) if the 7th is enclosed by malefics death happens to the child Devala says that if with these evil planets in the houses indicated above benefics are found death should not be predicted

STANZA 3

If malefics occupy birth] and 7th and if moon joins cruel planets, unaspected by benefics, the child dies quickly

NOTES

Here moon, birth and 7th must have evil conjunctions having no beneficial aspects to kill the child early

STANZA 4

If weak moon occupies the 12th with malefics in the birth and the 8th without benefics in the Kendras the child dies soon

NOTES

If there are any benefics in the Kendras, they prolong the child's life according to their relative strength

STANZA 5

If moon joins a malefic and occupies the 7th, 12th, 8th or birth and when benefics are outside Kendras, and do not aspect the child dies

NOTES

If a malefic in conjunction with the moon occupies birth, 7th, 8th, or 12th possessing no beneficial aspects and having no benefics in the Kendras death comes to the child The principal point here is the non occupation of the Kendras by benefics and the want of their aspect to the moon in conjunction with a malefic in the above enumerated houses

STANZA 6

If moon occupies 6th or 8th aspected by malefics early death comes If such moon has beneficial aspects the child dies before 8 years If such Moon

has mixed aspects the child lives for 4 years If a benefic occupies the 6th or 8th aspected by powerful malefics the child lives for a month If *the lord of the birth joins the 7th and suffers defeat there by malefics similar result must be predicted.*

NOTES

Mixed aspects refer to the aspect of benefics and malefics together Planetary defeats and successes are clearly explained in my notes on stanza 20 chap II If Moon occupies 6th or 8th and has no aspects beneficial or malefic then this combination does not apply *If* the moon joins beneficial signs and has beneficial *conjunctions he gives longer life* Mandavya declares that to the child born during the day time in the dark half of the lunar month and to the child born during the night in the bright half of the month even when the moon occupies 6th or 8th with good and bad aspects there will be no death *If the benefic in the 6th or 8th has beneficial aspect there is no danger* The position of the Moon in the 6th 8th or 12th without beneficial aspects or conjunctions indicates early death to the infant.

STANZA 7.

If weak moon joins Lagna with malefics in the 8th and Kendras or if moon is betwixt malefics occupying the 1st, 4th or 7th the child dies If moon is in Lagna as above with malefics in the 7th and 8th without the aspect of powerful benefics the mother as well as the child dies

NOTES.

If full moon occupies birth then the danger is considerably lessened The words, "*as above*" refer to Chundras' occupation of Lagna with malefics on both sides of it That is if Chundra occupies Lagna and evil planets are in 12th, 2nd, 7th and 8th without beneficial aspects the child and its mother will both die If there are beneficial aspects for the moon then the child dies but not the mother *Here also the idea of the Lagna lying betwixt evil planets seems to have* been repeated

STANZA 8

If moon occupies the last Navamsa of the sign and malefics are in the 5th and 9th without beneficial aspects or if Lagna joins Chundra with malefics in the 7th the child dies immediately.

NOTES

The last amsa in every sign will be its 9th Navamsa and Chundra must be here unaspected by benefics with malefics in the two Thrikonas viz 5th and 9th to kill the child at once

STANZA 9

If moon joins a malefic in Lagna eclipsed with Mars in the 8th both mother and child will die. Similarly if the sun is in Lagna death results *from weapons. If moon or the sun*

occupies the Lagna with powerful malefics in Thrikonas and 8th unaspected by or uncombined with benefics the child dies.

NOTES.

Bhatotpala has ably explained this verse. If Moon joins Saturn eclipsed by Rahu with Mars in the 8th the mother and child die. The author simply says, moon with a malefic and it may mean the Sun or bad Mercury. Moon is eclipsed on full Moon days when the Sun is in the 7th from him If the Sun is in the 7th from the Moon Mercury cannot be with the Moon in the Lagna for he is never removed more than 27 degrees from him Mars has been placed in the 8th Thus the only other evil planet left for consideration is Saturn and he must be with the Moon in the Lagna with Rahu. In the case of the Sun, the malefics referred to will be either mercury or Saturn For Mercury with the Sun is classed as a malefic Weak Moon is also a malefic, but in all solar eclipses which occur only on new Moon days (Amavasyas) the Moon will be with the Sun He specially uses the word *Arubhasahstay* and it must refer to either Mercury or Saturn In this case the mother and child will both be killed by weapons. If the Sun or moon occupies Lagna with powerful evil planets in Trikonas and the 8th without combination or aspect of benefics the child dies. A significant point brought out to light by Bhatotpala is that, Mercury with the Sun is an evil planet. There are many ignorant astrologers who maintain that Buda has no astadosha or the evil of combustion. This is wrong

STANZA 10

If Saturn, Sun, Moon and Mars occupy 12th, 9th, Lagna and 8th respectively unaspected by powerful Jupiter the child dies quickly.

NOTES

Bhatotpala observes that if powerless jupiter aspects all or powerful jupiter aspects some of the planets death comes a little later. But if jupiter in the 5th aspects all these planets there will be no death The point may thus be illustrated

Saturn 12	Birth Moon 1	2	3
11			4
10	Rasi		Jupiter 5
Sun 9	Mars 8	7	6

Here Jupiter aspects the Sun in the 5th and the moon and birth in the 9th both of which are very powerful aspects. But as per Varaha Mihira's statement in Stanza 13 Chap II all planets have three quarter aspects in the 4th and 8th houses and under this may be include the aspect of

Jupiter upon Mars in the 4th and Saturn in the 8th houses Under such conditions the child lives

STANZA 11.

If Moon with malefics occupies 5th, 7th, 9th, 12th, 1st or 8th houses and not aspected by or combined with powerful Venus, Mercury or Jupiter death comes early

NOTES

The commentator here accepts Moon as weak Moon and supports this assertion by an apt quotation from Saravali which refers to Kshina Chundra Weak Moon therefore must occupy 1st, 5th, 7th, 8th, 9th, or 12th, with malefics to produce death

It he is aspected by any one of the powerful benefics, Mercury, Jupiter, or Venus, death will be averted Full Moon alters the case and produces good results.

STANZA 12.

If the Moon by Gochara joins the house of the most powerful malefic in the above yogas or joins his own place, or the Lagna, when he is strong and has strong malefic aspects he causes death to the child within one year.

NOTES

This is greatly compressed in Sanskrit and much has been done by the erudite commentator to offer satisfactory explanation Moon moves in the 12 houses of the Zodiac in about 27 and odd days. Where the combinations of planets have not clearly stated the period of death the student is directed to find out the time within one year by the following methods. Certain planets have been named in combinations as causing Arista or death Find out which of these planets is the most powerful malefic for causing death and take that as the powerful *arista* house The Moon in his rapid movements approaches that house at a certain time death may be predicted during that time or take the house occupied by the *Moon* at the time of birth This will be what is technically called his Rasi Death takes place when Moon approaches that *sign formerly occupied* by him at birth or when Moon approaches the birth sign predict death The death must be predicted within one year But it may be questioned that as the Moon moves in all the Zodiacal *signs* within 27 and odd days how are we to find out the correct day or time of death during the year, for the Moon approaches *such planet or his own* Rasi or the Lagna, twelve or thirteen times a year A clue is thus given Death takes place at that time when *the Moon approaches any one of the above named signs*, powerfully aspected by malefics Then alone death *must be foretold* All these *facts* have been stated by Varaha Mihira in accordance with principles

of astrology, long before enunciated by the renowned Munis of this land. He openly disclaims all pretensions to originality or facts deduced by his own observations. Bhatotpala now approaches with a vast store of information on this most vital point of early death and says that individuals with such arista combinations sketched by Varaha Mihira have been known to live long within his own experience and that it is his sacred duty to humanity to collect all such conjunctions of planets which are considered by various authors strong enough to protect the child, and which will enable them to live long when the *Aristayogas* are present in their horoscopes.

Life and death are so supremely important and interesting to mankind in all ages and climes that I make no apology to give the full quotations brought to bear upon this vital question by Bhatotpala. The students should very carefully learn these combinations and see if they are present in horoscopes which are afflicted with Balarista conjunctions. He gives 16 stanzas which are very necessary to consider in judging of the Balarista yogas.

(1) If powerful Jupiter with bright rays occupies birth he averts all *aristas* (evils) as does Shula Dhara (Shiva) to get rid off a man's sins when he devoutly prostrates before that God.

(2) If the lord of birth is most powerful, unaspected by malefics and aspected by benefics occupying the kendras, the evils will be averted and the child lives long in wealth and prosperity.

(3) Even when Moon is in the 8th house, if he occupies the *Drakkanas* of Mercury, Jupiter, or Venus he will avert all evils and give long life.

(4) If the Moon is full, occupies beneficial signs with beneficial aspects, the evils will be averted, much more so when Venus aspects.

(5) If Venus, Mercury, or Jupiter, occupies powerfully a Kendra, although in conjunction with malefics, he will avert early death.

(6) Even when Moon occupies the 6th house, if he joins the Drakkanas of Mercury, Jupiter or Venus, the child will be protected as does a serpent-bitten man by the medicine of *Siddhas*. These are men with wonderful psychic development who can perform miracles.

(7) If full Moon is between two benefics with bright light, the child will be protected completely as men can be protected by Garuda against all serpents.

(8) Even if full Moon occupies 6th or 8th during the night of the bright half of the lunar month, he protects the child from all dangers.

(9) If Jupiter is bright, powerful, and lustrous and is found in a quadrant he averts all evils

(10) If, Jupiter, Moon, Venus and Mercury, occupy beneficial signs or divisions they avert all evils.

(11) If the lord of the house occupied by the Moon at the time of birth joins a Kendra with benefics he protects the child from all evils as the devout prayers addressed to Vishnu protect a man from all his sins

(12) If benefics join beneficial divisions and aspect malefics in beneficial divisions they cut away all evils as does a bad woman her husband

(13) If Rahu joins 3rd, 6th, or 11th house having beneficial aspects, all the evils will be blown out as cotton threads before powerful winds

(14) If all the planets occupy sirshodayas the evils will be melted away as does the ghee placed on the fire

(15) If a successful benefic in the planetary fight is aspected by another benefic the evils are blown away as do the trees by a violent storm

(16) If the Moon is aspected by all the planets the evils will be conquered as a powerful emperor would conquer a petty Chief opposed to him

End of Chapter VI.

CHAPTER VII

Ayurdaya (Life)

STANZA 1

Sun etc in deep exaltation gives 9+10, 15+10, 5+10, 2+10, 5+10, 11+10, 10+10 years of life respectively according to Maya, Yavana, Manitha, and Saktipurva

NOTES

Before he gives his own views, Varaha Mihira quotes previous authorities *about the length of life* each planet gives to the child, when he is in deep exaltation, and suggests that such term of life granted by each planet varies proportionately as per a planet's fall etc. from that place of deep exaltation The Sun gives 19 years, Moon 25 years, Mars 15 Mercury 12, Jupiter 15 Venus 21, and Saturn 20 years Thus we get 19+25+15+12+15+21+20 years or 127 years Bhatotpala could have thrown greater light on the lives of the famous authors quoted by Varaha Mihira, but he has been mercilessly short about them Maya was an Asura (Rakshasa or giant) who prayed devoutly to the Sun and to whom a personification of that God, gave the whole work, of Surya Siddhanta so famous all over the world Yavana is said to be a Mlecha Astrologer of great note Mlechas refer to Mussalmans or those who inhabited Turkey,

Arabia, Persia etc. Manittha was an Acharya, a Brahmin of great astrological proficiency Saktipurva is the son of Sakti or Parasara the renowned father of the great Veda Vyasa and the grandson of the venerable Vasista the preceptor of Sri Rama The views of these authors are here expressed

STANZA 2

Where a planet is debilitated he cuts away half of the term of life and in the middle rasis he gives terms of life as per rule of three The Lagna is supposed to give that number of years, which is represented by its Amsa, while others say the number will be similar to the Rasi A planet in an unfriendly sign cuts one third of his term unless he is retrograde The combust planets, except Venus and Saturn cut off half their term of life

NOTES

As this touches the mathematical portion of Astrology to some extent the notes must necessarily be long and thoroughly explanatory Planets in their lowest debilitation take away half the term of life granted by them while they are in deep exaltation Thus when the Sun is at his lowest debilitation he gives ½ of 19 or 9½ years=114 months

The Moon at his lowest gives 12½ years or 150 months Mars gives 7½ years or 90 months Mercury gives 6 years or 72 months Jupiter gives 7½ years or 90 months Venus gives 10½ years or 126 months and Saturn gives 10 years or 120 months

There will be 6 signs or 180 degrees between the degree of deep exaltation and that of debilitation for a planet Multiply the Bhagas 30 (*degrees*) into ghatikas 60 (minutes) we get 30×60=1800 for each sign This multiplied by the distance in Rasi between exaltation and debilitation gives 1800×6=10800 Ghatikas When a planet falls from his exaltation take the number of degrees from it and convert them into Ghatikas When a planet has risen from his debilitation take the number of Bhagas (degrees) from that and convert them into Ghatikas These are called the Ghatikas gained by the planet When the planet takes away half of his term of life for 6 signs (from his exaltation to his debilitation) or for 10800 Ghatikas how much does he take away for the Ghatikas he has travelled from his exaltation or debilitation? In the case of a planet's fall he loses the term of life proportionately till he reaches his minimum in the lowest debilitation But in the case of a planet rising from his debilitation till he approaches his exaltation, he gains proportionately above the lowest term given to him in his "f" till he gets the highest term mentioned to his credit in his exaltation Take the number of Ghati-

gained by the planet and multiply this by the number of months, it would give in its lowest debilitation

Then divide the total by 10800 The figure obtained represents months Take the *remainder and multiply by* 30, and divide the total by 10800, the figure obtained represents days Then take the remainder and multiply it by 60 Ghatis and divide the total by 10800 the *figure thus obtained will be* Ghatis, and so on for the minuter divisions When the figure representing the months is divided by 12, we naturally get the years The figure obtained by this procedure must be subtracted from the total period the planet gives when it falls from its exaltation But when the planet rises from his lowest debilitation this figure must be added to the term of life which the planet gives at its *lowest* debilitation Thus if the Sun is in Taurus, he is fallen from his exaltation in Aries His total term in the highest elevation is 19 years and from this 19 years the total obtained by the above process must be deducted But *suppose the Sun is in Scorpio, then he* has risen from the lowest fall in Libra, where he gives only 9½ years Whatever is obtained by this process of the rule of three that must be added to 9½ years

Bhatotpala gives an easy method *Take any given* planet and find out the degree etc, he has gained, deduct the exaltation degrees etc, if possible But if the degrees he has gained cannot be deducted from the exaltation degrees then add the *12* Rasis (signs) and from this total deduct the exaltation degrees and keep the remainder separate If this remainder is less than 6 signs then deduct that from the 12 signs and keep it But if the remainder is more than 6 signs then keep it as it is Multiply this *figure by the total number of years* the planet gives in exaltation Take the case of the Sun, here we have to multiply the Rasis, degrees, Ghatikas etc., each by the total sum of 19, and convert the same into Ghatis, Bhagas and Rasis Sarawali gives instructins in a similar manner Unfortunately Bhatotpala gives the theory but not the practical solution and in order to verify it two or three examples must *be given here*

Example 1.

The Sun is in 5 Rasis 15 Bhagas, and 20 Kalas convert the whole into Kalas, *thus* $5\times30=150+15=165\times60$ $=9900+20=9920$ Ghatis (Kalas) If the Sun loses 9½ years for 10800 Kalas, what does he lose for 9920 Kalas thus 10800 : 114 : 9920 Kalas to the answer

$\frac{114\times 9920}{10800}=\frac{38\times 248}{90}=\frac{19\times 248}{45}=$

$\frac{4712}{45}=104$ months & $\frac{32}{45}\times 30$ days $=\frac{64}{3}=$ 21 days and $\frac{1}{3}\times 60=20$ Kalas (Ghatis) This total of 104 months, 21 days and 20 Kalas must be deducted from his total of 19 years. Thus we get 10 years, 3 months, 8 days and 40 Kalas as the term of life granted by the Sun.

Example 2.

The Moon is in 11 Rasis, 20 Bhagas and 45 Kalas. Thus $11\times 30+20=350\times 60=21000+45=21045$ Kalas or Ghatis.

If Moon gets $12\frac{1}{2}$ years for 10800 Kalas, what does he get for 21045 Kalas

$\frac{21045\times 150}{10800}$ months $=\frac{7015}{24}=292$ months and $\frac{7}{24}\times 30=\frac{35}{4}=8$ days and $\frac{3}{4}\times 60=45$ Ghatis or 24 years, 4 months, 8 days and 45 Ghatis or Kalas will be the term of life granted by the Moon. Take other planets in a similar way.

The birth gives the number of years denoted by the Navamsa it occupies. Say birth falls in the 10th degree and 30′ of Gemini.

The Navamsa by calculation falls in the 4th division. The whole sign Gemini gives 9 years of life. But Gemini covers 30×60 or 1800 Ghatis (minutes) this divided by 9 gives 200 Ghatis for each year. In Gemini the birth has advanced 10 degrees or $10\times 60+30$ Ghatis $=630$ Ghatis (minutes) this, $\frac{630}{200}$ gives the number of years the birth denotes, that is 3 years and $\frac{30}{200}\times 12=\frac{9}{5}=1$ month and $\frac{4}{5}\times 30$ days $=24$ days.

Therefore to a person born when Gemini has advanced 10 Bhagas and 30 Kalas, the term of life given by that sign is years 3, months 1 and days 24. Similar procedure must be adopted for all terms of life granted by birth. Manitha and others say that the number of years etc., given by birth depends upon the Rasi.

Take the same Lagna. It has advanced through 2 Rasis and $10\frac{1}{2}$ degrees. Two Rasis give two years.

By rule of three if 30 degrees give 1 year what would be given by $10\frac{3}{4}$ degrees? Converting the year into months we get the sum $=30:12::10\frac{1}{2}°$ to the answer $=\frac{12\times 21}{30\times 2}$ months $=\frac{21}{5}=4$ months and 6 days.

Thus according to Manitha and that school of Astrology, a person born when $10\frac{1}{2}$ degrees of Gemini have passed will be given 2 years, 4 months and 6 days of life by the birth Rasi or Lagna Ayurdaya.

In the first case the birth sign cannot give more than 9 years at the most

as there are only 9 Navamsas in each sign, while in the second case the birth sign cannot give anything more than 12 years for there are only 12 *rasis* There will thus be a maximum difference of three years, and that certainly makes a great deal of difference in fixing correctly the period of life the man has Bhatotpala sides with Manitha and denounces the view of Varaha Mihiracharya The author of Saravali cuts a happy medium He says that the Lagna gives Rasi longevity if its Lord is powerful and Amsa longevity if its Lord, is strong. Excepting the retrograde those planets which occupy unfriendly signs take away ⅓rd of their term of life The word used in the original is Vakram Hitva which means leaving aside the Vakra or Retrograde planet or Vakra which also means Kuja or Mars and therefore excepting Mars This is supported by Badarayana who clearly mentions Bhumiputra. Saravali says excepting retrograde Varaha Mihira later on says in st 11 of this Chapter that planets in Vakra or retrogression become powerful and give thrice the term of their life, so probably he means by Vakra retrogression

STANZA 3

Evil planets in the 12th, 11th, 10th 9th, 8th and 7th take away 1, ½, ⅓, ¼, ⅕ and ⅙th of the term of life allotted to them respectively If benefics occupy the same houses they take away only, one half of that which the malefics do. Satyacharya says that, *if there are many planets in any one of the houses only the most powerful among them will eat the proportion of life granted by it*

NOTES

A malefic in the 12th house from Lagna absorbs the whole of the term of life granted by it In the 11th one half of it, in the 10th ⅓ of it, in the 9th ¼th of it, in the 8th ⅕th of it, in the 7th ⅙th of it Take an example Saturn is in the 12th house He absorbs all his 20 years and gives to the child none at all as his share If he is in the 11th he cuts away half and gives 10 years If he is in the 10th he cuts away ⅓ of 20 or 6 years and 8 months If he is in the 9th he takes away ¼ of 20 or 5 years If he is in the 8th ⅕ of 20 or 4 years are absorbed If he is in the 7th he takes away ⅙ of 20 or 3 years and 4 months

If on the other hand there is Jupiter instead of Saturn in the 12th house, he absorbs ½ of his life or ½ of 15 years If he is in the 11th then he takes away ¼ of his period of 15 years If he is in the 10th he takes away ⅙th of his term and when he is in the 9th, ⅛th of his term If in the 8th he removes $\frac{1}{10}$th and when he is in the 7th he removes $\frac{1}{12}$ of his period

If there are, for instance Saturn, Jupiter, Mars and the Sun in the 12th house, then the most powerful among

them will cut away the proportion or the whole of his period while the others do nothing at all By quoting Satyacharya the author shows no difference in opinion but only as an authority to support him.

STANZA 4

If an evil planet occupies the birth the number of Amsas etc, passed by the Lagna must be multiplied by the total of the planetary terms of years etc, and then divide by 108, and deduct from the total term of life the figure thus obtained. If a benefic aspects the above conjunction half of this must be deducted

NOTES

Take the time passed by the Lagna and convert the whole into Kalas Divide this by 200 and we get the number of Navamsas gained by Lagna Multiply this by the total planetary terms of life Take the total and then divide this by 108 The figure obtained must be deducted from the total term of life for the malefic and half of this for the benefic Take an example:—

Gemini is the birth and it has passed 3 amsas and 1 Bhaga and 20 Kalas Suppose Mars and Saturn are in Gemini and the total number of years granted by all the planets is $40\frac{1}{2}$ years Gemini has passed $3\frac{22}{60}$ Navamsas $= 3\frac{2}{5}$ To this add 18 amsas of Mesha and Vrishaba This must be multiplied by $40\frac{1}{2}$ years and divided by 108 Thus we get

$$21\frac{2}{5} \times \frac{81}{2} \times \frac{1}{108} \text{ years} =$$

$$\frac{107}{5}\times\frac{81}{2}\times\frac{1}{108}=\frac{107\times3}{5\times2\times4}=\frac{321}{40} \text{ years} =$$

8 years and $\frac{1}{40} \times 12$ months $= \frac{12}{40}$ months $= 0$ months, and $\frac{12}{40} \times 30$ days $= 9$ days or 8 years no months and 9 days Deduct this from the total granted by the planets viz 40 years and 6 months. Thus there will be a balance of 31 years 5 months and 21 days But suppose Jupiter aspects these planets then only half their terms should be deducted That is for Saturn we have to deduct 4 years and $4\frac{1}{2}$ days, and the same for Mars if he is there The author of Saravali seems to make some difference in this connection. His process has been given here for ready reference. Convert the Lagna into Kalas, and multiply the same by the term of life granted by each planet, and then divide this by 21600 Kalas the total of the 12 Rasis. Then convert the quotient into years etc. The length of life thus obtained for each planet will be the true measure of life the man enjoys If there are malefic and benefic planets in Lagna take the term of life granted by that planet which is close to Lagna. Thus if Saturn is 20 degrees from the Lagna and Mars is 10 degrees Mars must be taken in preference to the former By evil planets the Sun, Saturn, and Mars alone must be under

stood Weak Moon and bad Mercury cannot be accepted. *This is supported by a quotation from Badarayana*

STANZA 5

Men and elephants have 60 × 2 years as term of life and 5 days more Horses live 32 years, camels and asses 25 years Buffaloes and bullocks live 24 years Dogs have 12 years Goats etc, 16 years

NOTES

This raises great and difficult questions. The utmost limit for ordinary men is 120 years and 5 days But there are men who have lived for hundreds and thousands of years There are also instances of horses having lived for 50 years and more So can dogs probably live to 20 years Much depends upon the seed, the soil, the climatic conditions and the occupations or work in which the man or the animal has been engaged The limits given here are those which ordinarily apply and these years are Solar years In the horoscopes of horses sheep, dogs and cattle the same rule of three which is applied to men here must also be applied to them Thus if for 120 years the Sun gives 19 years what would he give for 32 years

$\frac{32 \times 19}{120}$ years $= \frac{4 \times 19}{15} = \frac{76}{15} = 5$ years

$\frac{1}{15} \times$ 2 months $= \frac{12}{15} \times 30$ days $= 24$ days

Thus the Sun gives in the case of the horse 5 years and 24 days when he is similarly situated This enables one to fix the 'periods of life for pet animals etc.

STANZA 6

If the last Navamsa of Meena becomes Lagna it Mercury is in the 25th minute in Vrishaba and all the rest are in their deep exaltations, the person gets the utmost limit of life viz 120 years and 5 days

NOTES.

The following is the list of planets in their Rasis, Bhagas and Kalas

	Rasi	Bhaga	Kala
The Sun	0	9	0
Moon	1	2	0
Mars	9	27	0
Mercury	1	0	25
Jupiter	3	4	0
Venus	11	21	0
Saturn	6	19	0
Lagna	11	29	59

All these planets except Mercury now give the total number of years named against them when they are in deep exaltation Mercury has risen from debilitation Therefore he is now passed one Rasi, Bhaga nil and 25 Kalas This must be deducted from the Rasi he occupies Thus we get 1 Rasi, 15 Bhagas and 25 Kalas converting this into Kalas we get 2725 Kalas. *If Budha gives 6 years for 10800*

Kalas what does he give for 2725 Kalas $= \frac{2725 \times 6}{108000} = \frac{545}{360} = \frac{545}{360} = \frac{109}{72}$

$= 1$ year $\frac{37}{72} \times 12$ months $= 6$ months and $\frac{1}{6} \times 30$ days $= 5$, thus we get 1 year, 6 months and 5 days. This must be added to 6 years We therefore get 7 years 6 months and 5 days for Budha.

Birth Venus	Sun.	Moon Mercy	
	Rasi		Jupiter
Mars.			
		Saturn	

As Mars is in the 11th house he gives half of his term viz $7\frac{1}{2}$ years

As Saturn is in the 8th house out of his 20, years he loses 4 years or 5th of his term of life and gives 16 years.

The Sun, Moon, Jupiter and Venus give their full terms As the last Navamsa rises in the Lagna it gives 9 years

Thus we have—

	Years.	Months	Days.
The Sun	19		
Moon	25		
Mars	7	6	
Mercury	7	6	5
Jupiter	15		
Venus	21		
Saturn	16		
Lagna	9		
Total .	120	0	5

When the Sun is exalted Mercury can never occupy his exaltation in Virgo Hence he is placed in Taurus Bhatotpala says that even here Mercury cannot be more distant from the Sun than 4 degrees in Taurus when the latter planet is in his own deep exaltation that is in the 10th degree of Aries Probably Mercury did go beyond 24 degrees from the Sun during the time of Bhatotpala. His displacement now according to present Astronomical calculations may be carefully noted

If Mercury is in the 4th degree of Taurus the commentator thus calculates the age of the child If we take Budha in the 4th degree of Taurus he gives 1 year, 7 months and 18 days. This added to 6 years of his Neecha position, he gives 7 years, 7 months and 18 days Thus the combination above sketched may give a term of 120 years, 1 month and 18 days Varaha Mihira's statement that a man lives to 120 years and five days has been shown to be erroneous by his commentator. Man sometimes lives even to greater ages than this

STANZA 7 & 8

Vishnugupta, Devaswami and Siddhasena have given similar longevity. There is one serious objection to the acceptance of their theory, because according to them, no children can die above 8 and below 20 years which is absurd

of years ago it is difficult to say and dangerous to dogmatise To get the full life 6 planets must be in exaltation, but when they are so, the person becomes an emperor. But there are many who are poor, but who live long. This is found to be the case in practical life.

Bhatotpala first shows the error in Varaha Mihira's objection in Stanza 7. As per conditions laid down in Stanza 4 of this chapter it is difficult to fix the different periods of life given by evil planets in the Lagna as they may considerably lesson the relative terms of life granted by them and thus bring down the total to less then 20 years and more than 8 years. He gives an example.

Sukra Budu	Ravi	Chundra.	
Lagna Kuja.	Rasi.		
Guru.			
		Sani.	

	Rasi.	Bhaga.	Kala
Ravi	0	9	
Chundra	1	2	
Kuja	10	23	
Buda	11	14	
Guru	9	4	
Sukra	11	26	
Sani	6	19	7
Lagna	10	0	1

These are the positions of the planets at the birth of a child given above for illustration.

Lagna gives no term of life as it has just entered Kumbha. We have known the relative periods given by exalted and debilitated planets.

We must now find out the term given by Kuja. He has now fallen 30 degrees from his exaltation, viz from 28 in Makara. Reduce 30 degrees into Kalas $30 \times 60 = 1800$.

If he loses 90 months in 108000 Kalas what does he lose in $1800 = \frac{10800}{12} =$ 15 months.

This must be deducted from Kujas total period of 15 years. He gives therefore 13 years and 9 months. We shall now give Chakrapatha or the terms of life to be deducted by the positions of the various planets in the horoscope. Guru occupies the 12th from Lagna and cuts half of his term. *He gives* 3 years and 9 months

The Sun gives 19 years. Moon 25, Mars 13¾. Mercury 6 years, Jupiter 3 years & 9 months, Venus gives 21 and Saturn 10 years. Lagna gives none. Therefore the total is.

	Years	Months
Sun	19	
Moon	25	
Mars	13	
Mercury	6	
Jupiter	3	
Venus	21	
Saturn	10	
Lagna	0	

years [illegible]

Varaha Mihira, although he has not clearly stated so, has implied that the terms of the lives given by the exalted and debilitated planets could not be lessened either by their occupation of unfriendly or combustion houses. For this can be easily inferred from St 6 *of this chapter*

For there Moon is in Taurus and Venus is in Pisces From such mutual positions of 3 and 11 both of them become temporary enemies and they are also not permanent friends *If one third of the Moon's Period is deducted* for his occupation of Vrishabha, then the total of 120 Years etc., given by Varaha Mihira cannot be obtained. The Lagna falls in the first Navamsa of Kumba and therefore is the *91st. Navamsa from Mesha* This must be multiplied by the terms of longevity given by all the planets

Thus $91 \times 98\frac{1}{2}$ divided by 108 =

$$\frac{91 \times 197}{2 \times 108} \text{ Years.} = \frac{17927}{216} =$$

82 years and $\frac{215}{216} \times 12$ months = 11 months and $\frac{17}{18} \times 30$ days = 28 days a balance of 15 years, 6 months, 1 day and 40 Kalas. A person having that combination given above will live only for 15 years and odd. He has shown here that Varaha Mihara's objection that no age comes above 8 or below 20 years according to the theories of *other Acharyas falls to the ground* But others may say that with an evil planet in the Lagna the term of *life* falls like this Varaha *Mihira* had in view only good planets in Lagna in which case no age comes below 20 years. But this is equally fallacious When a statement is made, it must be approved of by the majority of the astrological writers and nothing can *be supported which is against their* declared principles. The very same Acharyas who have treated of the questions on longevity have also treated of certain Mrityu Yogas (combinations for death) and they must be fully taken into consideration. As the question of life and death *is most* significant for man, I have thought fit to explain the whole in detail even at the risk of profuseness. Badarayana says —

aspected by malefics he will kill the person in his sub period by ropes, imprisoment and so forth.

Sarawali declares—

"If the period of a cruel planet has the subperiod of another malefic, the person suffers death. If these malefics have unfriendly conjunctions then the danger is enhanced In the dasa of Sani if the sub-dasa of Kuja intervenes although the man may have lived long, he will be certainly killed If malefics join cruel signs and occupy 6th or 8th houses or if aspected by unfriendly planets occupying 6th or 8th, the man dies during such subperiods If the period of an unfriendly planet of the lord of Lagna occurs, and the sub period of the Lagna intervenes the person dies suddenly according to Satyacharya " Here one point of interest is that Satyacharya has been quoted by Sarawali and therefore he must have been earlier than that work in the field. Varaha Mihira quotes often Satyacharya and does not mention Sarawali It is plain from this that Sarawali came between Varaha Mihira and Bhatotpala

Therefore the commentator triumphantly observes that according to the statements of other Acharyas—authors—longevity can be ensured both above 8 years and also below 20 years and many cases of death certainly occur during these periods. The second objection taken by Varaha Mihira also falls to the ground There are many who live long but are veritable beggars.

Example

	Mercury Venus.	Sun.	Moon
Mars Saturn	Rasi.		
			Jupter.
Birth or Lagna			

	Rasi	Bhaga	Kala
Sun	1	10	"
Moon	2	3	"
Mars	10	23	"
Mercury	0	15	"
Jupiter	4	5	"
Venus	0	27	20
Saturn	10	20	"
Lagna	8	29	59

We shall now determine the various terms of life granted by the planets Making the calculations we get—

	years	months,	days
Sun	17	5	"
Moon	22	11	"
Mars	13	9	"
Mercury	7	"	"
Jupiter	13	9	"
Venus	19	2	28
Saturn	13	4	"
Lagna	9	"	
years	116	4	23

Out of this Jupiter occupying the 9th house from Lagna loses ⅙th of his term or 1 year, 8 months 18 days 45 kalas, and Chandra loses 7 th of his term by occupying the 7 th house or 3 years, 9 months 25 days, or both of these together lose 5 years, 6 months, 13 days, and 45 Ghatis We get 110 years, 10 months, 9 days, and 15 Kalas

None of the planets is in exaltation

Thus a man can live for more than a hundred and ten years and still be a beggar. As there are no planets on both sides of the moon in this diagram there is the *Kemadruma* combination which produces, dirt, sorrow, uneasyness beggarliness servility and vagabondism even in persons born in royal families much more therefore will these qualities be in persons born in ordinary families (See Stanzas 3 & 6 chapter XIII) Therefore Bhatotpala has shown by example that persons can get long life without royal or affluent state Varaha Mihira prefers Satyacharya's system, not because other *Acharyas* quoted already are false, but because Satyacharya represents the system adopted by the majority of the astrological Rishis In Brihat Samhita, Varaha Mihira clearly declares that '*Joytisha is like a Veda and when different doctrines are promulgated therein we have no ability or capacity to say which is correct and which not There-fore I shall explain the different systems*" If this is the position taken by the learned Varaha Mihira, what could the ignorant modern man say about the differences in the astrological systems Some say that there is no *Kemadruma* in the above given illustration as Chundra is in the 7th Kendra but the author is clear in ommiting the *presence of Chandra* and he is supported by Bhagavan Gargi who distinctly says that the Kendras with planets must be referred to from Lagna excepting Chandra

STANZA 9

Jeevasarma says, on his own responsiblity, that each of the planets gives one seventh of the period of the longevity stated above Satyacharya says that each planet gives that term of life which is indicated by the Navamsa he occupies This seems to be approved of by many astrological experts

NOTES

Varaha Mihira declares that he has seen Jeevasarma's works where he distinctly lays down ⅐ th of 120 years and 5 days as the longest term of life given by each of the seven planets

Thus we get for each planet in exaltation 17 years, 1 month, 22 days, 8 Kalas and 34 Vikalas Half of this will be the period given by each of the planets when in debilitation For other Rasis, the rule of three must of

course be applied. In other respects Jeevasarma gives the same proportionate, subtractions and additions as other authors have done in the *Chakra patha*.

Bhatotpala gives an easy method for calculating the term of life given by any planet Take any planet and subtract the degrees he has fallen from his deep exaltation If the sum so subtracted is less than 6 signs that must be subtracted from 12 Rasis Multiply the remainder by 8341 and divide the sum obtained by 504. The quotient represents days This divided by 30 gives months and the quotient thus obtained must be divided by 12 to get years. Jeevasarma's is not at all supported by any great Rishis or Acharyas and therefore the only objection against Jeevasarma's system is that he bases his authority on himself Bhatotpala has done immense service to the chronology of various authors, although not to that extent to which we could have expected a man of his wonderful learning to do. Varaha Mihira refers to Maya Yavana Manitha and Parasara in St 1 of this chapter. The commentator says that the *Yavana* referred to by the author could not be Yavanacharya who, under another name of *Sphuji Dwaja*, has composed a work after the Saka era commenced In this work which was completely possessed by Bhatotpala Sphuji Dwaja refers to some old *Yavanas* who have given various characteristics to planets in the old times. Bhatotpala rightly infers that as this *Yavanacharya* follows Varaha Mihira closely, he could not have been quoted by the author, for to quote an author he must have differed from him. Unfortunately the Commentator did not get a copy of the work of the older *Yavana* He also complains that he did not get a copy of the Parasara Hora to which Varaha Mihira refers. But Bhatotpala says that he possessed a copy of Parasara Samahitha He also quotes another sloka from Parasara Hora which was refeired to by some early authors. Bhatotpala clearly says that he posseed full copies of the works of Maya and Manitha. Admitting for argument's sake that Bhatotpala was one of the greatest commentators on astrological works, we get a doubt about the author of Jataka Chundrika when he says that he has made an abstract of Parasara Hora Venkateswara the author of Jataka Chundrika, was the Son of Yagnya Narayana a Dikshitar or one who had performed a sacrifice and must have been certainly more recent than Bhatotpala The age of Bhatotpala, if we take take the Saka he refers to as Vikramarka's era will be now (1908 A. D) About 1077 years or 831 A D. when he completed his invaluable Commentaries.

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But if saka refers to Salivahana then it will be 942 years or 966 A. D. Anyhow Parasarahora had not been available at that remote time and the *commentator regrets the incident very* naturally Probably during the time of Varaha Mihira, that reputed work was well known and respected and the author had made ample references to it Varaha Mihira now gives the terms of life given by the different planets and this system not only recommended itself to the author but was also supported by such great astrological writers as Badarayana, Satyacharya and the older Yavanas Each planet gives the number of *years which is represented by the* Navamsa he occupies, irrespective of the Rasis occupied by such a planet.

STANZA 10

Convert the intended planet's position into kalas, divide this by 200, the quotient if divisible, divided by 12 represents years etc,

NOTES

Take a planet in one Rasi, 8 Bhagas & 145 kalas Convert this into kalas One Rasi has 1800 kalas

8 Bhagas × 60 = 4·0+45 = 2325 Kalas,

Divide this by 200, and we get 11 years and $\frac{1-}{200} \times 3 = \frac{15}{2}$ =7 months and ½ × 30 days = 15 days

There is 11 as the first quotient but it is not divisible by 12, and therefore represents years But suppose it is 14, then divide by 12, there will be a remainder *of 2 and that will be the* number of years given by the planet

Badarayana gives another method Taking the same example we have 1 Rasi, 8 Bhagas and 45 Kalas. Multiplying this by 103 we get thus $\frac{31}{4} \times 103 = \frac{279}{2} = 139\frac{1}{2}$ This quotient must be divided by 12, and we get years 11, and $\frac{7\frac{1}{2}}{12}$ = 7months and 15 days

STANZA 11.

A Planet in exaltation or retrograde will give 3 times the term of his life. If he is in Vargottama or in his own house or Navamsa or Drakkana he gives double the period. This is the speciality named by Satyachariya.

NOTES.

A planet in his exaltation or retrograde gives three times the term of life obtained by the *above calculation*

Vargottama is the position of the planet in the same Rasi and the same Navamsa His own house in the Rasi or his Navamsa or Drakkana enables a planet to double the quantity of life he is able to give otherwise.

STANZA 12.

Lagna gives similar number of years as it has advanced in the

Navamsa. If it is very powerful it will give similar to the Rasi. If a malefic is in Lagna no deduction should be made on this account Do not take the terms of life granted by the planets as stated before.

NOTES.

In this system, Satyachariya fixes one year for each of the Navamsas, with proportionate terms for fractions of that Navamsa subject to a division by the Mandala Sankhya or 12, the remainder being represented as years. But if the Lagna is very powerful then the number of Rasis passed by the Lagna may be added to the Amsa longevity obtained by the Lagna. Suppose 109 kalas in the 4 th Navamsa in Meena have passed at the time of birth; if the Lagna is not powerful as per st. 19 ch. I. then Lagna gives that term of life which is obtained by multiplying 11 Rasis by 9 amsas and adding the $3\frac{1}{2}$ amsas passed in Meena to it and then by dividing the total by the mandala figure 12, and the remainder will be the years given. Thus converting the Rasis into navamsas we have $11\times9=99+3\frac{1}{2}$ annas$=102\frac{1}{2}$ amsas. This must be divided by 12, Thus there is a remainder of $6\frac{1}{2}$ years and that is the term of longevity given by the Lagna. But suppose this Meena Lagna is powerful, then it gives 11 years represented by the eleven Rasis passed by it plus the fraction of Meena passed by the Lagna. If 1800 Kalas give one year what would 700 Kalas give.

$$\frac{7\times2}{3}=\frac{14}{3}=4\text{ months and }\frac{2}{3}\times30\text{ days}=20\text{ days}.$$

Thus if Meena is powerful and 100 Kalas have passed in it at the birth, it would give a total of $6\frac{1}{2}$ years plus 11 years, 4 months and 20 days or a total of 17years 10months and 20 days. About the *Rasi* and its additions Varaha Mihira is vague and unconvincing. Bhatotpala quotes an excellent passage from Badarayana where the whole principle is distinctly explained.

STANZA 13.

Satyachariya's system is excellant, but many have spoiled it by useless multiplications.

Whenever two or three figures are to be multiplied then multiply it by that figure which represents the strongest factor.

NOTES.

Varahamihira expresses his regret at the way in which some astrologers have interpreted Satyachariya's views and principles. For instance Satyachariya says that with the exception of the specialities named by him the rest must be interpreted as usual. Where a planet is in his own house, his Drekkana or his Navamsa he gives twice the term of life granted by him. Suppose he occupies his own house, his

own Drakkana and his own Navamsa, then the term of life granted by him ought not to be multiplied twice for Rasi, then twice for his Navamsa Whichever of these is the stronger-that planet only must be made to give twice the period found out to his credit in the above formulated calculations The same thing for Lagna Ayurdaya *No deductions should be* made on account of the presence of other planets in the Lagna when the Amsa Ayurdaya is made

Saravali refers to Varaha Mihira and says that he above, out of the many astrologers found out the truth in the method *recommended by Satyacharya* and approves his restrictions put upon multiplications.

Suppose a planet is retrograde and in exaltation Then the term of life granted by him must be multiplied only thrice and not six times as the tenor of Maya and others suggested *When a planet gets multiplication* twice and thrice then only multiply that term by 3 only. When division comes it must be similarly dealt with. Suppose a planet is in Neecha and Asta only subtract one term obtained by the *grater of the two When a planet is* in the 11th and it also happens to be his unfriendly sign which should be first deducted? The first deduction falls under the Chakrapatha and it is *to be done first and then the term* given by the planet in good or bad signs etc

From the quotation given from *Gargi these matters are made very* clear First Chakrapatha should be done Then the terms of loss must be ascertained and out of these the largest quantity obtained must be deducted The multiplication sources must be found out and there the largest figure *obtained must be multiplied*

Bhatotpala says that the author has given preference only to the Amsayurdaya which is not correct Quoting Manitha and Sarawali, Bhatotpala observes that when Lagna is most powerful Amsayurdaya should be done. When the Sun is most powerful Pindayurdaya and if Chundra is most powerful Nisargya should be consulted Some others say that the term of life granted by the two methods Amsayurdaya and Grahadatta Pindayurdaya should be found out and which ever comes shortest *in the two* must be devided into Antardasas. If the last sub period there, is owned by an unfriendly planet then death must be predicted If it is ordinary the person passes through danger, but if he is *good then he escapes the danger and* progresses well Take an example.

Suppose by the Graha Datta Pindayurdaya a man gets 50 years while from the Amsayurdaya he gets only 40 years. Then take the lowest

period, *i.e.* 40 years granted by Amsa. If at the end of the 40th year an unfriendly Antharadasa happens the person dies at 40. But suppose the period of a good planet comes; then the person will not be killed at 40 years but live on.

STANZA 14.

If birth falls in Kataka and Guru and Chundra are in it, Buda and Sukra in the Kendras the rest in 3-6-11, the person lives very long and mathematical calculations for longevity do not apply to such a combination.

NOTES

Guru and Chundra must be in Kataka the birth sign, Sukra and Buda may be in any of the Kendras with the rest of the evil planets Ravi, Sani and Kuja in the 11th, 6th, and 3rd either together or separately. That is, these last three planets may be in any one or two or three of these houses or each in one house. But any how those three must be in these houses or in any one of them. Under such combinations the person lives very long. The author implies that longevity calculations do not apply to such horoscopes. Bhatotpala touches a very fine point which is quite worthy of the highest consideration. He observes that the personfor whom the period of longevity has been found out cannot live longer neither can hedie earlier than the terms granted by the planets under such calculations. But the rules apply only to those who live on definite principles of conduct, *i.e.* those who follow good *Achara*. But he rightly says that such terms cannot be enjoyed by adulterers and vagabonds as the Dharma Sastras have distinctly laid down loss of terms of life for evil or sinful deeds in this life. But in the last Yoga quoted as tending to give unlimited term of life this may be accomplished by taking such medical preparations as are recommended in the Ayurvedic principles. Thus all element of uncertainty is here introduced which really and convincingly changes the crooked theory of fatalism in Astrology and introduces human efforts by adopting which they can either shorten or lengthen the periods of life granted by the planets as the results of previous Karmaic deeds. This is the key to the knowledge in Astrology, and must be carefully remembered.

End of Chapter VII.

CHAPTER VIII.

DASANTARDASA.

STANZA I.

The most powerful among Lagna, Surya and Chundra, with planets in their Kendras give results in the commencement, middle, and last periods of life respectively. If planets are not in Kendras, etc., the re-

sults will flow in the commencement even from Apoklima planets.

NOTES.

This Stanza is very concisely put in and requires a great deal of explanation. After finding out the period of life for a man it becomes the duty of the astrologer next to detail out the good and evil terms which await him in his mortal carrier. The different *Dasas* or periods of planets are given here to enable man to know when and how he will get his good and evil fortunes. The Lagna represents body, (Physical), the Sun represents the Atma (Soul), and the Moon indicates manus (mind). Find out which of these three is the strongest in the horoscope and then describe the first Dasa to it. Then the second Dasa will be given by that planet which is the strongest in the Kendras. If there are two or more planets in the Kendras they give the Dasas consecutively one after the other according to the sources of strength they possess. After them comes the period of the most powerful planet in the next houses to Kendras or Panaparas. After all these planets are finished then comes the Dasa of the strongest planet in the Apoklimas. Suppose there are no planets in the Kendras then the second Dasa begins with that planet which is the strongest in the . . Suppose there are no planets in the Kendras or Panaparas, then all the planets will be in Apoklimas, and the most powerful among them will give the second Dasa, and the 3rd will be of him who is next to him in strength. If the original stanza is carefully read, it reads very ambiguous and smacks of a meaning quite inconsistent with the clear explanations of Bhatotpala and the valuable quotations from Yavanaswara and the author's own Swalpajataka *Prathana Vayasi Madya Anthayacha*, etc. This refers to the three periods of man's life viz, 1st, 2nd and 3rd part and seems as if the *Phalam* (results) indicated happens in these three divisions.

In other words it looks as if the Kendra planets affect the man in the 1st part of his life, the Panapara planets in the second part and the apoklima planets in the last period of an individual's existence. But this is not so.

STANZA 2.

The planet most powerful gives the first Dasa extending over that period of life granted by him. If many planets are equally powerful than the first Dasa will belong to that planet who gives the longest term in life. If some planets give equal terms of life, then the first Dasa will be given by that planet who rises first.

NOTES.

The extent of any planetary period will be that term which he gives after all the subtractions and multiplications, are made about him. First determine, who is the strongest among the Lagna Surya and Chandra and give the first Dasa to the most powerful of these Then the 2nd Dasa will belong to him who is the strongest of the planets occupying the Kendras and if there are no planets in the Kendras then the strongest among the Panapara planets gets the first Dasa, if there are none there then ascribe the Dasa to the most powerful among the Apoklima planets. Suppose two planets are in exaltation and Virgothama Then both of them are equally strong Who should be preferred? He who gets the Nisarga strength *(See st 21 Ch II)* Suppose Sani has 3 sources of strength and Kuja has 2 sources Then they both become equal because Kuja has Nisargika as against Sani The Sthana Bala, Digbala, Kalabala, Chestabala, and Nisargika Bala, are the sources of strength as well as Shadvargas If careful calculations are made the strength of each of the five planets, can be measured and if in all sources of strength two planets get equal strength then he who gives the longest term will begin his Dasa in preference to the other. But if after all these sources of strength are measured and two planets are found equal in strength then that planet out of these two, which rises from the Sun first, will get preference. As many sources of strength are recorded it would be almost difficult to say when any two planets get equal strength from all those sources. The word *rising* refers to the rising of the Lagna as well as the rising of a planet from the Sun But the latter explantion is supported distinctly by a fine quotation from Maharishi Gargi

STANZA, 3.

The planet with the Dasanatha gives half the term of that Dasa with his results. The planet who occupies the thrikona from him gives one third of that period with his results. The planet in the 7th from him gives one seventh of his period The planet who is in chaturasra gives one fourth of that term. In this manner Lagna and planets give their Dasas and Antharadasas

NOTES.

This enables the student to find out the lords of the subperiods The planet in conjunction with the Dasa lord, cuts half of the latter period and gives during that half his own results Lagna also gives its results as any planet does That is, if the Lagna is with the lord of the Dasa

or in the 5th or 9th or 7th, or 4th or 8th from him it takes of the proportionate periods named for the other planets and introduces during those periods its own Phalam or results.

The first subperiod in a Dasa must always be ascribed to the lord of that Dasa and then to others. If there are many planets with the Dasa lord then a subperiod must be ascribed only to one planet who is the strongest of them. This is implied by the singular noun the author has used in the text.

This is ably supported by Bhatotpala with quotations from Gargi, Yavaneswara, Satyachariya and Yama.

There are some writers who say that the subperiod, will have to be distributed among all the planets in conjunction there, and some say, get the subperiod time for the most powerful amongst them and then distribute the same among all the planets in conjunction. Nut the commentator has shown his disapprobation of such hair-splittings. Who is Yama? A quotation is made by Bhatotpala and that is all we have here. He seems to have been a great astrological writer to be quoted along with men of Gargi's stamp and by a commentator like Bhatotpala.

STANZA, 4.

Bring all the fractions to a common figure, omit the denominators and multiply severally the numerators by the Dasa years and then divide the whole by the total of the numerators. By doing this you get the Anthardasa Periods.

NOTES.

The term used in the original text is sthanam and means fractions. Bring these fractions to a common figure. Omit the denominators. Take each of the numerators and then multiply each figure by the Dasa number. Add all the numerators and then divide the total thus obtained by that figure. The quotient represents the subperiod in years, months, days, kalas etc.

Take an example: The whole is worked out by fractions so that those who know mathematics can easily understand them. Kuja is the Dasanatha and he gives 3 years. Then we have $\frac{1}{1}+\frac{1}{2}=\frac{2}{2}+$ [illegible]

He now asks us to add the numerators and we get 3. The Dasa has to be (1) multiplied by 2 and divided by the total 3, we get 2 years for the first lord. Then multiply the Dasa years 3 by one and divide it by 3 and we get one year. Therefore the first lord gets 2 years of sub-

period, while the 2nd lord or one who is with him takes one year or half of the first sub-period.

Take another example.

There is one planet with the lord of the Dasa, another in the 5th, and another in the 7th. Then we have:—

$$\frac{1}{1}+\frac{1}{2}+\frac{1}{3}+\frac{1}{7}=\frac{42+21+14+6}{42}$$

Suppose the lord of the Dasa gives 16 years. Take the first numerator 42 and multiply it by 16, we have 672. By adding all the numerators we get 83. Thus we have to divide 672 by 83 to get years etc.

$\frac{672}{83}$ years $=8-1-1\frac{53}{83}$ days.

Taking the second figure 21 and multiplying it by 16 we get 336. Divide this by 83 and we get 4 years no months and 17 $\frac{49}{83}$ days. Taking the third figure 14 and multiplying it by 16 we get 224. This divided by $83=\frac{224}{83}=2$ years 8 months, 11 $\frac{47}{83}$ days. Then take the last figure 6 multiplying this with 16 we get $96=\frac{96}{83}=1$ year, 1 month and 26 $\frac{33}{83}$ days. The first figure, namely 8 and odd years is the subperiod of the Dasa lord. The second 4 and odd years are governed by the sublord who is with the Dasa lord. The third figure two and odd years is governed by the subperiod of the planet who is in the 5th house from the Dasa lord. The last and odd years are governed by the planet who is in the 7th house from the Dasa lord. Taking all these *viz* the Dasa lord, the planet in the 7th and the planet in the chaturasara (4 or 8th) we are able to get 32 varieties of anthardasas. For six we get 4, for five we get 7, for 4 we get 9, for 3 we get 7, for two we get 4 and one nil. Therefore we have $1+4+7+9+7+4=32$ varieties. in the subperiods when many will be guided by the order in which the Dasa lords take precedence. But when a planet gets power to give a subperiod and does not possess power to give a Dasa period then the subperiod for him should be entirely omitted.

Some say that the Anthardasas are regulated in the following manner.

First the Anthardasa of the Dasa-lord, second the subperiod of the planet, with him, 3rd the planet in the Trikona, 4th the planet in the 7th, and 5th the planets who are in Trikona, 5th and 9th, or in chaturasra 4th and 8th, then determine their relative strength and ascribe the subperiod. But this is not recognised as correct by Maharishis, and Gargi clearly explains that the Anthardasa should be distinctly regulated in accordance with the lords of the Dasas. More examples in this connection seem to be quite unnecessary as the principles have been fully demonstrated.

STANZA, 5

The Dasa (period) of a most powerful and exalted planet is called the Poorna Dasa The Dasa of a powerless planet is called the Rikta The period of that planet which is in the Navamsa of unfriendly amsa is called the *Aristapala*

NOTES

The *Dasa* is the Major period of a planet and its results will be as per names given to those *Dasa Sampurna* means that which gives full or complete good and to get this name the planet must not only be deeply exalted but must also be possessed of all the sources of strength detailed in this work

Suppose a planet gets all these sources of strength and is not exalted or it is exalted but without some sources of strength, then it cannot be called *Sampurna* or perfect As the author and the commentator have fixed the limits in definite language, very few people get this *Sampurna Dasa*. Bhatotpala says that during the time of such a *Poorna* Dasa the person will have good health, wealth, and reputation and they go on increasing daily But if a planet is powerful and occupies exaltation, then the Dasa is called *Poorna* It gives health and wealth *Rikta* means poor or devoid of any power During such times there will be bad health and losses

Arista means undesirable or miserable and all these have been distinctly quoted by Bhatotpala from Bhagavan Gargi

STANZA, 6

The planet who has fallen from exaltation gives Avarohi Dasa If he joins friendly or exalted Navamsa he constitutes Madhya Dasa

The planet who is ascending from his debilitation gives *Arohini Dasa* If such a planet occupies debilitated or unfriendly Navamsa, he gives a a worthless period

NOTES.

Avarohi means falling from a high to a low place or state, and *Arohini* means rising from a low place to a high place or state As a planet falls from exaltation he must give bad, but if he occupies exalted or friendly Navamsa, then the results of his *Dasa* will be ordinary The names are indicative of the results they produce and Sanskrit is so sweet, pleasant, rich, constructive and expressive that for those who have intellects to use, the language includes the whole gist of which the planet give or do The words waning and waxing may be conveniently used, Waning indicates evil and waxing

good. Bhatotpala makes a slight difference between *Anisla* and *Adhama*. The former means the worst, while the latter is not so bad. This is supported by quotations from Gargi

STANZA 7.

If a planet is in a good house and joins debilitated or unfriendly Navamsa, it gives mixed results. The names are fixed for these indicative of their results. I shall give the results of the periods of the Sun etc later on.

NOTES.

By good houses the author means planets in deep exaltation, Moola Trikona, his own house and the house of a friendly planet. By *Misraphala* or mixed results the author means wealth with disease, or health with poverty and so forth. The periods are—

1. Sampurna=Perfect or excellent results.
2. Poorna=Good results.
3. Adhama=Ordinary good with miseries.
4. Rikta=Poverty and Misery.
5. Anista=Bad in every way.
6. Misra=Mixed results.

STANZA, 8

If Lagna rises in Common sign, its Drekkanas constitute *Adhama*, *Madhya* and *Pujita* respectively. If Lagna is moveable, the order must be reversed. If Lagna is fixed, they constitute *Ashubha*, *Ista* and *Samu* respectively. Lagna Dasas are thus arranged.

NOTES.

If the birth sign falls in the first Drakkana of Dwiswabhava Rasi (common) it gives Adhama Dasa. If it falls in its 2nd Drakkana, it gives *Madhyama* or mixed and if it falls in its third Drakkana it gives Pujita or good results. In moveable or chara Rasis the first Drakkana gives Pujita, the 2nd Madhyama and the 3rd Adhama results.

In fixed or Sthira Rasis, the first Drakkana gives bad results, the second gives *Ista* or desirable and the 3rd *Sama* or mixed results.

STANZA, 9.

Moon, Mars, Mercury, Venus Jupiter, the Sun and Saturn give 1 2, 9, 20, 18, 20, 50 years respectively of Nisargika Dasa. If in the previously stated Dasa period of the planets, they get also this Nisargika Dasa, they produce good results Some of the Yavanas say that the Lagna Dasa comes in the end and gives good. Some do not accept this view.

NOTES

The Moon gives one year of Nisargika Dasa from the time of birth Mars, gives 2 years of his period after the Moon This makes the total 3 years Mercury then gives 9 years This makes 12 years Venus gives 20 years after Mercury and this brings up the age to 32 years Then comes the period of Jupiter for 18 years and this makes up a total of 50 years Then comes the Sun with 20 years, making a total of 70 years. Then comes the long period of Saturn for 50 years and this brings up the total to 120 years If they are powerful and occupy the upachayas 3 6-10-11 houses, they give good If the reverse they produce bad The author says that he has great experience in these Dasas and their results are highly encouraging Without mentioning the years Yavanaswara thus attributes the Nisarga planetary periods Milk-drinking age for Chandra, teething season for Kuja, student's life to Buda the 32nd year by the Nisargika system If in these 20 years of Sukra, comes in the period of Sukra as ascertained by the Dasantardasa, then that period will be good Suppose from the 24th to 29th, the Antardasa of Sukra comes according to planetary periods This period will be very favourable as the man has both the Nisargika and ordinary Dasa ruled by Sukra From this it may be inferred that if the Nisargika is bad then his own period or subperiod in that time will also be bad and if that is good this will also be good

But this view is negatived by direct quotations from Yavanaswara and Satyacharya who maintain that Nisargika Dasas are always good when the same planetary period joins them, according to old Yavanas (Purana Yavanas) the Lagna and Nisargika Dasa comes after 120 years and it is good

alted and others retrograde occupy the Meena-navamsa. As Meena is powerful it gives 24 years. The planets, each of them being in Meena give 12 years. Excepting the Sun, the other planets, some exalted and others retrograde give thrice their terms or 36 years each. The Sun is in Mesha, and in its last Navamsa Dhanas so he gives 27 years. Thus:—

Lagna	24 years
Râvi	27 do.
Chundra	36 do
Kuja	36 do.
Buda	36 do
Guru	36 do.
Sukra	36 do.
Sani	36 do.
	267 years.

The views of all writers agree in the fact that the Lagna Dasa becomes good only when it is powerful and not otherwise. The methods by which they approach the question differ.

Shruta Kirti says that the Dasa will be good or bad according to the strength or weakness of the Lagna Varaha Mihira has already stated that the Lagna Dasa should be judged, in the movable, fixed and common signs, by the rising Drakkanas at birth and Yavanas affirm that it is good. Varaha Mihira does not agree with Shruta Kirti because he advances an unsupported view of his own, at variance with the declared opinions of the great Maharishies.

STANZA, 10.

If the anthardasanatha is in Lagna, or if his friend is in *Lagna*, or if Lagna falls in his friend's or in his verga, the Dasa beginning then will be productive of good. Or if he is in the 3rd, 6th, 10th, or 11th houses it is good. Or if Moon occupies the exaltation house of the PaLaswami or his friendly *Rasi*, or *thrikona*, or the 7th from him, it produces good. If the reverse it produces bad.

NOTES.

That planet whose subperiod commences is called the *Pakaswami* or lord of the Antardasa. If this planet, the lord of the Antardasa, is in birth or if his friends are in birth, or if birth falls in the vergas of that planet, or if a good planet happens to be in Lagna at the commencement of that subperiod, or if the sublord is in 3. 6, 10, or 11 from Lagna, in all these cases the antardasa produces good results.

If this sub-period comes during the period of friends, it becomes very good, but if it falls in that of unfriendly or evil planets, it produces evil. Now the author tries to answer a very im-

portant question? Under certain combinations sketched above, the planetary sub period is said to be good But does good come all along that period or when and how does it come As the lord of the sub period moves on (in *gochara*) day after day in the zodical signs he falls into temporary friendly relations with the other planets. Then, whenever Moon occupies or moves into such friendly planetary houses the person gets good during such times or if Moon occupies the exaltation sign of the *Pakaswami* or if the Moon falls into *Upachaya* houses from the lord of the sup period or in the 5th, 7th or 9th from him, these times, must be considered as good By good what are we to understand and with reference to what event in our life does it come. The Moon has been given 3rd, 5th, 6th, 7th, 9th, 10th, 11th and the exaltation house of the Pakaswami, for producing good results Now, find out which of the *Bhavas* from birth Lagna are occupied by the above signs and in which the Moon is moving and predict good only for such events indicated by those *Bhavas* Suppose *Aries is the birth* lagna, Mercury is the Anthardasadhipathi occupying the lagna As the Moon moves on, he occupies different positions from Mercury. Suppose Moon occupies the 5th or Leo, then predict good for events signified by the 5th house from Lagna viz children, father, and intelligence. Suppose Moon is in Thula 7th, Buda in Lagna, good comes to the 7th Bhava which controls wife and passions. When the Moon occupies *other* houses than this then he inflicts bad results upon bhavas indicated by those houses. All these statements are supported by Maharishi Gargi

STANZA 11.

That dasa which begins when the Moon is in his own house is good and gives honour, wealth and happiness. That dasa which begins when Moon is in Kuja's house makes his wife immoral, if that dasa begins when Moon is in Buda's house it gives education, friends and wealth If the dasa begins when Moon is in Simha it gives work for him in forts, forests, roads, houses and agriculture, if it begins when moon is in Sukra's house he gives all desirable food, if it begins when Moon is in Sani's houses it gives mean woman, if it begins when Moon is in Guru's house, it gives reputation, wealth and happiness

NOTES.

The dasa or Antharadasa (period or sub period) lord may happen to be any planet Moon seems to have *very* great influence in producing misery and happiness It must be remembered that Moon represents mind and controls it

All happiness and misery affect the mind. Therefore Moon's position at the time of the commencement of the Dasa or its subperiod has great significance Two sets of planetary movements are jumbled up here. At the time of birth the planets are fixed (with reference to Gochara) and also the birth sign At birth they are there but later on they go on moving continuously. Having made calculations we get the Dasas and Antaras as per directions given in the earlier Stanzas in this Chapter, and suppose the Antardasa of Guru begins on a particular day Find out the position of the Moon (in Gochara) on that day and then apply the above principles enumerated. If, at the time of the beginning of Guru's Antardasa the Moon is in Cancer he gives good. If the Moon were in Aries or Scorpio at that time his wife commits adultery If Chandra is in Simha he will give work to the man in forests, fortifications, agriculture, roads and homes

STANZA 12.

The Sun gives wealth by Nakha (nails or claws), teeth, skins, gold, cruelty, travel, kings and wars He makes the man hot tempered determined in doing work, in getting reputation and good by courage. He gets misery through wife, children, wealth, enemy, weapon, fire, and king The Sun gives liberty, fondness for sinful deeds, quarrels among his workmen or servants, complaints in chest, stomach and other diseases.

NOTES.

The author has omitted the proper adjectives and verbs The Sun is stated to give the above results, but when and under what circumstances, Varaha Mihira has not stated. In the first half of the Stanza the results are those which the Sun gives when he is favourable and well situated both in his Dasa and Antardasa These results ascribed to the Sun must always be subjected to the influences of other planets and the students should be careful in venturing their future predictions "*Nakha,*" means scent or claws Teeth refers to elephants tusks, &c Skins to tigers skins, &c He gets wealth by cruelty or tyranny or courage or in war or from kings All these good results happen when the Sun is favourable

By Dhairya used in the text Bhatotpala explains it to mean equanimity of temper maintained under good and evil influences and events When the Sun is unfavourable miseries arise through a man's wife, his children, his servants, his monetary transactions, his enemies, his weapons and through fire, and kingly displeasure. By liberality or extravagance he gets into bad positions or debts and d..

culties But when the Sun is good he is liberal in the right direction Varaha Mihira here gives what good and bad results may be expected in the Dasa of Ravi, and how those results are brought about. Suppose the Sun is exalted or is occupying favourable position then he gives the native money through gold, scents, claws, ivory, skins or hides, travelling, kings and war. He may get money through all these sources or through one or more of them according to the strength of the Sun He may become a traveller and get money, become a king's man or employee and thus secure wealth or he may trade in ivory, scents, claws, hides and other such articles

Stanza 13.

During the Moon's period the person gets money or profits from Manthras. Brahmins, sugarcane, milk, clothes flowers, playing, oilseeds food and fatigue or pain. He will be fond of sleep, laziness, enduring, pain Brahmins and Devatas, getting female issues, possessed of good intelligence, reputation, earning and spending, and he will get quarrels with his own men and those who are more powerful than himself

Notes.

Varaha Mihira gives general results and does not say which results are produced by good Moon and which are given by bad Moon. But a careful student can easily make a selection from the results given by the Moon waning or waxing If the Moon is favourable the person may get money through Mantras These may be the secrets of Saiva or Vaishnava or other Symbolic language, by practising which, man gets some cleverness, efficacy or reputation, and thus be able to make that source an open door for income He gets money through priestly or religious men He may deal in products of sugarcane, like jaggery or sugar, &c., or milk and its products, curds, butter, milk, cheese, and ghee. He may deal in varieties of clothes or deal in flower sales or by arranging plays or taking part in them. Oil seeds referred to are sesamum seeds and the oil obtained by them He sells food or arranges for their preparation and distribution. He will get many female children, and will be equanimous in temperament. His intelligence will be brightened and reputation enhanced He will earn well and spend well He will respect Brahmins and Devatas. The last are the purified beings higher in the scale of creation than Brahmins. Scientifically speaking the Laws of Continuity reveal to us that man is not the climax of creation. Beyond him are beings superior in moral and physical scale and endowed probably with far higher physical and mental

potencies. When Moon is good he gives income or profit through these sources and when he is unfavourable he makes the man lazy and quarrel with his own men and with those who are far more powerful than himself. This undoubtedly leads him into the folds of great misery and poverty.

STANZA 14.

During the period of Mars there will be destruction of enemies, gains from rulers, lands, brothers, sheep and wool. He will have hatred among his children, wife, friends, brothers, learned men, and preceptors. He will suffer from thirst, bloody diseases, fever, bile, fractures. He will be fond of others wives, sinful men and uncharitable deeds. He will be harsh, hot and evil tempered.

NOTES.

Here again it is to be made out when Mars gives out all these results. If Mars is good he destroys a man's enemies and gives him wealth through kings, brothers, trading in sheep and goats and in woollen stuffs. But when he is bad he subjects the man to family hatred and the displeasure of his friends, educated men and his own preceptors.

The person suffers from all such complaints which arise from corruption of blood or by passing of blood, piles, discharging blood by nose or mouth, or through anus in stools. Mars produces thirsty and bilious complaints. Fractures or broken limbs are under the direct control of this red planet. He will make the person adulterous, join the company of bad and sinful men and engage himself in unlawful or uncharitable deeds. In the text one reading is "*Para Stri Krita Pritihi*" meaning fondness for others wives. Another reading is "*Rogoha*" which means venerial complaints secured from his adulterous habits among others wives. Both interpretations are acceptable.

STANZA 15.

In the period of Mercury the person gets wealth by embassy, friends, preceptors and Brahmins. He will be praised by learned men, and gets reputation thereby. He gets gold, mules, lands, and personal charm, and happiness. He will be witty and humorous, and will be clever in serving. He will have good mind, and charitable disposition. Harshness, fatigue, restraint or imprisonment, mental disease, and complaints from the three *Dhatus* will result.

NOTES.

Mercury is a beneficial planet but all planets may be good or bad as they own or occupy good or bad houses. In Sanskrit he is called Soumya or

NOTES

Jupiter is the most beneficial planet we have and when he is well placed he gives honor, purity of mind, personal charm or beauty, great courage, charitable disposition, devotion and determination in the execution of great or important work. There are certain classes of men, among all nations, whose chief occupation consists in repeating their sacred books or prayers and who are remunerated either by ruling monarchs or by public subscription and charities Such men are called in India Ghanapaties, and whose sole business consists in learning the Vedas by heart and repeating them in temples, large assemblies, and on marriage and other sacrificial occasions Personal charm means that when a man is in the luck's way he gets an indiscribable beauty which is attractive and which continues as long as the good dasa lasts. There are many men who are fair and well proportioned but who are somehow repulsive and hateful in appearance This indiscribable charm or fascination comes with good Dasas and disappears with evil Periods Courage will be agreeable when it is shown in a righteous cause, but not when a man goes on murdering and committing decoities and other unlawful deeds When the period of Guru is bad, troubles and anxieties arise from all the good sources named above and from ear disease and the enmity of lawless people When he is good, the person gets excellent horses, much gold, elephants, varieties of rich clothes and much skill in carrying on diplomatic relations. These will also be sources of income for him and he will be honored and made much of, in their possession Deep thinking, specially in unfortunate circumstances produces harmful effects on the mind and body and therefore becomes bad.

STANZA 17

During the period of Venus (Sukra) the person will be fond of music, pleasure, fine scents, good meals and drinks clothes, females, gems, personal charm, sensual pleasures, yogis, desirable personages friends, skill in merchandise, agriculture, treasure troves, wealth Hated by communities, kings, wild people, vagabonds, and sorrow through friendship.

NOTES

For all worldly purposes Venus when auspicious, will give all desirable results and makes a man, what the general public call, materially happy. He gives him musical tastes and talents, taste in refined arts, enables him to procure all pleasures in the shape of food and sweet scents, fine clothes luxurious meals, rich and delicious drinks, fine and costly gems, great personal charm and attractions,

all sense pleasures, handsome females, desirable and agreeable people, and obliging friends, skill in buying and selling articles, successful agriculture, finding treasure troves, and wealth by other pleasant means He will come in contact with Yogis and learn it to some extent He will have high intelligence and great liking for dramatic compositions and performances His horses, carriages, and cattle will be good and his houses will be hand some well built, attractive and nicely and tastefully furnished When Sukra is bad, the person will be hated, by all communities, incur kingly displeasure, be on bad terms with wild and ferocious tribes and lawless gangs He gets sorrow and misery through friends This means that his former intimate friends will become his bitter enemies and this will certainly be a very good source for acute pain and worry, and the consequent unhappiness When Sukra is powerfully situated and aspected by the benefic Guru he will get lucky sons and daughters but when he is unfavourable daughters suffer and cause him misery troubles through phlegm, jealousy, wind, anger, derangement, dirt laziness, fatigue He will be insulted and terrified by servants, children, and wife and will suffer the loss of a limb

NOTES

Saturn is the lowest planet to do good and the highest to do evil When he is good and auspicious the man becomes a leader of a community, town or city He gets wealth through inferior grains such as raggi, kambu maize sesamum seeds, birds, buffaloes, iron, hides and salt If Saturn is well situated or aspected by benefics, he will trade on a large scale in donkeys camels birds, and buffaloes He may be engaged in selling or buying these in large quantities, or in transacting work in which the products obtained from these objects may be sold or bargained He will marry old women or have connection with such women He may trade in iron, salt, claws, skins and feathers. He may become a leader or chief of his community or may be appointed as magistrate over them, but if Saturn is debilitated or is otherwise disposed towards the native unfavourably, then he gives a lot of

miseries Various diseases of phlegm, attack him, jealousy troubles him a great deal and causes much pain, diseases from excess of wind in the body may also be predicted He becomes easily excitable and the anger of himself and those with whom he comes in contact, will be a fruitful source of trouble and loss His brain reels or derangement sets in, his surroundings will be dirty and he suffers from laziness and constant fatigue. His servants try to lord over him and his wife and children terrify him or offer insults He may loose a limb or an operation might take away one of his limbs. He will love his wealth, his lands and his previous agreeable surroundings, and will suffer severely in every way

STANZA 19

Good periods give hapiness and bad periods produce misery Mixed periods produce mixed results and the result of Lagna Dasa will be similar in nature to its lord

NOTES

In the course of the first fourteen verses Varaha Mihira has elaborately discussed about the planetary periods and subperiods, and, when they would be good and when they would be bad and what is meant by mixed Dasas In all these cases, exaltations, Mulathrikonas, own and friendly signs beneficial conjunctions and aspects and occupations of good divisions, ownership and position, play a great deal and make the planet yield good results By good, we must understand that the man will be honored, healthy influential, happy, educated, possessed of good children, wife and relations, surrounded by pleasant and agreeable friends, and respected and attractive He will command all appendages to happiness or enjoyment, such as good houses, gardens, horses, carriages clothes, gems, and valuable furniture During the period of evil planets the reverse happens He loses wealth, houses, lands conveyances, character, becomes dull and careless of honour, suffers from various complaints brought on by the three dhatus, Vatha —wind, Pittha—bile and sleshma—phlegm He gets into all sorts of sorrow, becomes a drunkard or rake, incurs the displeasure of rulers, the hatred of relations and friends and will get lawless untruthful and vagabond classes as companions Wife, children and close relations begin to hate him and go where he will there will be insult, insubordination, and unpleasentness staring him in the face During the mixed periods there will be good and bad, often following each other rapidly or coming together or partly neutralising each others results Here it would be advantage-

ous to summarise Bhattotpala's commentaries on this stanza as he throws considerable light on judging the good and bad results Those planets who occupy *oopachayas* and who are bright give enjoyment Those planets who occupy *apachayas* who are struck by comets and meteors, who are dull and contracted in size give unfavourable results Planet in swocha or kalabala, gives favourable results, or who it is in moolathrikona or its own house Planet in a friendly house gives mixed results Planet in debilitation, unfriendly houses or divisions or defeated, or cut or assuming different colour, or lustreless or if it is unfriendly with the lord of the birth, or owns sixth or eighth house, the period of such a planet will be full of defects and miseries Quoting Sathaycharya, Bhattotpala confirms what has been already stated above *The results of lagna dasa will be similar to what its lord is able to give* One born in Mesha will have the Dasa results similar to what Kuja is able to give, and one born in Vrishabha will have occupies good divisions at the time of birth, he will not kill the person although he may be armed with deadly powers

If the lord of the sub period is powerless, he will not give any results, but he will not kill him although he *may make him sick or suffer from accident* If the sub lord is a victor in the planetary war, and combines with the benefics or if he occupies exaltation he will not kill the man

STANZA 20

In the period of each planet, the results will be based upon the materials or objects which have been detailed in the Saamgnya Ihayaya, the means of livelihood detailed in the Karma Jivad hayaya Results of the planets will be determined by the aspects, occupation and other combinations given *elsewhere*

NOTES.

In the first two Chapters planets have been given various characteristics events, and objects (See Sta

various Bhavas and they will be good when the planets are auspicious and bad when they are evil. In Chap XIX he sketches the results of planetary aspects and they must be similarly explained. Excepting in Nabhasayogas (Chap. XII.) in all other Yogas or conjunctions, the results good or bad will be prominent in the planetary periods which are the most powerful among them in causing that Yoga. But in the Nabhasa conjunctions the planets which cause those Yogas will be fruitful and will produce good results whenever their Dasas or Anthardasas come, whether in themselves or in the periods of other planets

STANA 21.

The different planets give their lustre of the Mahabootas in their periods This lustre or shade has to be identified by the nose, face, eyes, skin, and ear obtained by or through the earth, water, fire, air, and space (*Akasa*)

NOTES

This is a difficult stanza and its real explanation will be the clue or key to the whole knowledge of the planetary periods and sub-periods. This stanza is supposed to enable a person to find out the planetary period and sub-period passing in the career of a man who has no horoscope or recollection of his time of birth (*See stan. 6 Chap. II*). Chaya is the word Varahamihira has used in the original Chaya means the lustre or shade of the color the person possesses It is natural to say that a man has good or bad charm or fascination about his person This reperesents Chaya. The planets give such color or personal charm of the Mahabboota which they represent When a person emits good or sweet *smell he represents the earthly* characteristic of smell and therefore will be passing the period of Buda This can be learnt by the nose The watery characteristic is *Rasa* or taste and this has to be known by the tongue. When he eats luxurious or good meals, he will be passing the periods of Sukra or Chandra, both of whom represent water The Sun and Mars govern fire and its characteristic is beauty, and this has to be learnt by vision or eyes When a man is handsome or fascinating, then he must be passing the periods of Ravi and Kuja. When air controls a man, the body will be soft and this can be identified by the skin which is governed by Saturn, and therefore known by the touch. When Akasa controls him its characteristic of sound predominates, and the period of Jupiter can be identified by the good speech of the man by the ears Varaha Mihira refers to this Chaya elaborately in his Brihatsamhita in Chap LXVIII

horses, bulls, etc, and enjoys them A friend of his who keeps none of these goes regularly on a drive or ride with him and he also has this *Vahana Yoga* but in a powerless form When they are driving they see another friend of theirs and give him a lift for a certain distance Then again his coachman and groom have *Vahanayoga* for they mount the carriage before and get down the carriage after the master does so Then any of these may have constant thoughts about buying and keeping carriages while others may simply be dreaming of drives and rides during their sleep Provision is made in Astrology about these differences in enjoyment and the causes are traceable in the relative powers of the planets.

Stanza 23

If one planet represents two contrary results, the result will be destruction to those events But if one is stronger than the other the stronger will prevail If one planet represents one and other indicates a contrary result, there will be both the results Planets give good or bad in their own periods

Notes

When a planet, by its Dasa, will give gold, while by other combinations (Astaka Verga etc) it takes away the gold then the result will be the man gets no gold at all But of these two sources of power, of giving and destroying whichever is stronger will prevail When both are equal in a planet they produce nothing

But suppose Jupiter gives gold and Mars takes it away at the same time, the person gets the gold and loses it again When a planet gives by one source of power gold, and by another source silver, what would be the result? Some say that according to the strength of sources it will give gold as well as silver while others maintain that whichever source is the strongest the result will be similar to that source If the silver source is stronger, then he gives silver and suppresses gold and if gold source is stronger he gives gold and supresses silver But I hold that when a planet has various sources of strength independently, it is reasonable to think that such sources produce results which are ascribed to them.

End of Dasa Antardasa

Astaka Verga

Stanza I

The Sun is favourable from his position at the birth in 1, 11 4, 8, 2 10 9 and 7 He is similar from Mars and Saturn From Venus he is good in 7, 12 and 6 From Jupiter in 9, 5 11, 6 From Moon in 10 3, 11, 6 From Mercury in 3 10 11, 6, 12, 9 and 5 From Lagna in 10, 3, 11, 6, 4 and 12 he is favourable

Notes

There are two sets of conjunctions to be considered One set consists in

fixing the planets correctly in their positions at the time of birth But at any given time after birth, the planets by *their incessant movements*, will be found in different situations both from the Lagna as well as from their own fixed positions at the birth time *Astaka Verga* means eight sources of energy for each planet including the Lagna Rahu and Kethu are omitted throughout this work except for names and direction for Rahu. Say a horoscope contains the Sun in the 10th, which is Kumbha Vrishabha is birth and Ravi is in Kumbha, or 10th from it. But after 4 months Ravi will not be *in Kumbha but by Gochara he* will be in Mithuna. He is now really in the 5th house from himself, and the 2nd house from Lagna As he keeps on moving from day to day he forms various angles from his original position not only with reference to himself, but also with reference to all the other planets. Take an example. At birth the combinations stood thus :—

	Chand Rahu	*Birth*	*Sani*
Ravi. Buda. Guru	Rasi.		
Sukra		Kuja Kethu	

But four months hence, where would all the planets be, and where would each of the planets be with reference to his own original position as also with reference to other planets fixed at the time of birth.

Rahu	Sukra		Ravi *Buda* Sani
Guru.	From months later.		
Kuja		Sani	Kethu *Chan*

By understanding the principles laid down in this Chapter the author enables *the reader to know the good and bad* results which the every day moving planets give when they form various angles from the original positions occupied by them He has already given the results of Dasas and Antardasas but the commentator observes that results from these will be more certain in their influences on men In this Chapter the results sketched may be marked by figures and ciphers In the horoscope given we see the Sun in Kumbha The following from Kumbha occupied by Ravi will produce good results, and in these houses put ciphers, and in the rest put the figure 1. Thus in that horoscope writing the

0	1	0	1
Ravi. 0			1
1			0
0	0	0	0

first from Kumbha is itself, the 2nd is Meena, the 4th is Vrishaba, the 7th is Simha, the 8th is Kanya, the 9th is Thula, the 10th is Vrischika and the 11th is Dhanas

This means that whenever the Sun moves in these houses where ciphers are placed, he forms such chemical combinations, or takes such angular positions, that he is able to produce good to the native. But when he moves in houses in which the figure one (1) is marked, he does not give good results The Sun gives good in similar positions from Mars and Sani as have been sketched for himself here. Take now the position of Sukra. He is in Dhanas at the time of birth The following positions taken by Ravi from him are good.

1	1	0	0
1			1
1			1
Sukra 1	0	1	1

That is when the Sun moves in Vrishaba, Mithuna, and Vrischika, he takes favourable angles from Sukra and produces good. In other houses he shows evil with reference to Sukra. From Guru, he is favourable in 9, 5, 11, 6. Referring to the horoscope above we find Guru in Kumbha.

1	1	1	0
Guru 1			0
1			1
0	1	0	1

Thus when the Sun moves in Mithuna, Kataka, Thula, and Dhanas, he is good, with reference to Guru and is unfavourable in other houses

From Chundra in 10, 3, 11, and 6, Ravi is good.

1	Chand. 1	1	0
0			1
0			1
1	1	1	0

In the horoscope Chundra is in Mesha. When Ravi moves in Mithuna, Kanya, Makara and Kumbha he produces *good* and in the rest unfavourable results. From Buda in 10, 3, 11, 6, 12, 9 and 5, Ravi is good. We find Buda in Kumba at birth. When Ravi moves in Mesha, Mithuna, Kataka, Thula, Vrischika, Dhanas and Makara, he *forms* favourable angles and produces good results. From *Lagna* Ravi is good in 10, 3, 11, 6, 4, and 12.

[illegible]	[illegible]	[illegible]	[illegible]
Buda. 1			0
0			1
0	0	0	1

0	0	Lagna 1	1
0			0
1			0
1	1	0	1

When Ravi moves in Kataka, Simha, Thula, Kumbha, Meena & Mesha he produces good and in the rest unfavourable results. I have shown to each of the planets and Lagna the favourable and unfavourable angles formed by Ravi in his gochara movements, and this is called *Suryastaka Verga*. The author gives such positions for all the planets and whenever in a house, we have more ciphers, that indicates good Ciphers and figures, are technical. Ciphers are placed for good angular positions and figures for unfavcurable positions.'

STANZA 2 *Chundrastaka Verga.*

Chundra in 6, 3, 10, 11 from Lagna.

in 6, 3, 10, 11, 2, 5, 9 from Kuja.

in 6, 3, 10, 11, 7, 1 from himself.

in 6, 3, 10, 11, 8 and 7 from Ravi.

in 6, 3, 11, and 5 from *Sani.*

in 5, 3, 11, 8, 1, 4, 7 and 10 from Buda.

in 12, 11, 8, 1, 4, 7 and 10 from Guru.
in 9, 4, 5, 3, 11, 10 and 7 from Sukra produces good.

STANZA 3. *Kujastaka Verga.*

Kuja in 3, 6, 10, 11 and 5 from Ravi.
in 3, 6, 11, 10, and 1 from Lagna
in 3, 6 and 11 from Chandra.
in 1, 4, 7, 10, 8, 11 and 2 from himself.
in 9, 11, 8, 1, 4, 7 and 10 from Sani.
in 6, 3, 5 and 11 from Buda.
in 6, 12, 11 and 8 from Sukra.
in 10, 12, 11 and 6 from Guru
produces good.

STANZA 4. *Budastaka Verga.*

Buda in 2, 1, 8, 11. 9, 4, 3 and 5 from Sukra.
in 2, 1, 11, 8, 9, 4 and 10 7 from Kuja and Sani
in 12, 6, 11 and 8 from Guru.
in 9, 11, 6, 5 and 12 from Ravi.
in 9, 11, 6, 5, 12, 1, 10 and 3 from his own position.
in 6, 2, 11, 8, 4 and 10 from Chundra.
in 6. 2, 8, 11, 4, 10 and 1 from Lagna.
will produce good results.

STANZA 5. *Guruastaka Verga.*

Guru in 10, 2, 1, 8, 7, 11 and 4 from Kuja.
in 10, 2. 1, 8, 7, 11 4 and 3 from himself.
in 10, 2, 1, 8, 7, 11, 4, 3 and 9 from Ravi.
in 5, 2, 9, 10, 11 and 6 from Sukra.
in 7, 11, 2, 9 and 5 from Chundra.
in 3, 6, 5 and 12 from Sani.
in 10, 5, 6, 2, 4, 11, 1 and 9 from Buda.
in 10, 5, 6, 2, 4 11, 1, 9 and 7 from Lagna.
produces good results.

STANZA 6. *Sukrastaka Verga.*

Sukra in 1, 2, 3, 4, 5, 11, 8 and 9 from Lagna.
in 1, 2, 3, 4, 5, 11, 8, 9 and 12, from Chandra.
in 1, 2, 3, 4, 5, 11, 8, 9 and 10 from himself.
in 4, 3, 5, 9, 10, 8 and 11 from Sani.
in 8, 11 and 12 from Ravi.
in 9, 10, 11, 8 and 5 from Guru.
in 5, 2, 11, 9 and 6 from Buda.
in 3, 9, 6, 5, 11 and 12 from Kuja.
produces favourable results.

STANZA 7. *Saniastaka Verga.*

Sani in 3, 5, 11 and 6 from himself.
in 3, 5, 11, 6 10 and 12 from Kuja.
in 1, 4, 7, 10 11 8 and 2 from Ravi.

in 3, 6, 10, 11, 1 and 4 from Lagna
in 9, 11, 6 10, 12 and 8 from Buda
in 3, 6 and 11 from Chundra
in 6, 11 and 12 from Sukra
in 11, 12 5 and 6 from Guru

produces good

NOTES.

Readers must be very careful as regards predictions They are based upon a large number of facts and events, that when persons do not take into account all the sources of strength and weakness relating to the positions conjunctions and aspects the planets possess along with the Lagna they may not be successful

STANZA 8

The places mentioned above are good and the rest are evil The good or bad results will be ascertained by the ciphers and figures marked as stated above and the balances show good Planets in Upachaya, in friendly and own houses, and exaltations will give plenty of good, planets in Apachayas, in Necha or unfriendly houses give no good

NOTES

endless positions both with reference to themselves as well as with reference to other planets and the birth sign. Light, heat, and other invisible agencies radiated and reflected by the planets, will undergo endless varieties of changes and the ancient Maha Rishies seem to have found out that when they move in certain houses they shed good influences and when they move in other houses, they produce bad or neutralise the good effects indicated. Therefore when these ciphers and figures have been placed as per directions given above, we get a certain number of ciphers and a certain number of figures. Deduct the figures from the ciphers in each sign and take the balance of ciphers In each Rasi if the balanced ciphers are eight then predict complete good, but when the ciphers are 6, then ¾ths of the original good only has to be expected. When there are only four ciphers, the good will be half and when there are only 2, the good anticipated will only be ¼ of the promised benefit. But when the Rasi contains no cipher there will be only evil there.

Referring to the horoscope given in

Birth. Sukra.	Ravi.	Chund. Budha.	
	Rasi.		Guru.
Kuja.			
		Sani.	

11111 000	11111 000	11111 000	11111 000
1111 0000	Kujastaka. Verga.		1111 0000
111 00000			00000 111
111111 00	1111111 0	111 00000	11111 00

In Mesha we have five figures and three ciphers. Deduct the ciphers, we have only two figures. Therefore whenever Kuja moves in Mesha he causes $\frac{2}{8}$ths of bad to the man concerned.

In Vrishaba a similar result, and in Mithuna the same. But in Kataka, figures and ciphers are equal and cancel each other. Therefore when Kuja moves in Kataka there is neither good nor bad. In Simha we have five ciphers and 3 figures. Therefore there is a balance of two ciphers and whenever Kuja moves in Simha he produces $\frac{2}{8}$th of the happiness. In Kanya we have 6 figures and two ciphers, subtracting we have four figures and therefore when Kuja moves in Kanya he will give $\frac{4}{8}$th of the evil. In Thula we have 3 figures and five ciphers and therefore there will be $\frac{2}{8}$th of good. In Vrischika we have seven figures and one cipher and deducting this from seven, we get 6 figures thereby indicating that when Kuja moves in Vrischika he produces $\frac{6}{8}$th of bad. Similarly it must be judged for all other signs. But when there are 4 ciphers and four figures as in Kumba given above, then there will be no result. When there are eight ciphers, the best results must be expected, and when there are eight figures the result will be most unfavourable. This is supported by quotations from Badarayana. There are many Astrological writers who say that the results predicted by the Gochara will be very general and cannot be depended upon, while the results predicted by the system of calculations based on Astaka Verga Shodhana, are certain and could be depended upon.

Badarayana and Yavaneswara have *given the results to each of the planets* in Astaka Verga and say that the predictions based upon these will be certain They further say that this *Astaka Verga should be specially consulted* in Yatra or travelling If a planet gives good in Astaka Verga and occupies oopachaya *from* Moon or *birth*, then that planet will give much good Devakirthi clearly says that the Oopachayas should be taken from birth as well as from the Moon If a planet becomes bad in Astaka Verga and he also occupies the Apachayas 1, 2, 4, 5, 7, 8, 9, 12 *or unfriendly or* Neecha houses then he gives immense bad These Oopachayas must be referred to birth time and not as per Gochara Yawanaswara and Devakirthi are quoted by Bhatotpala to clear this point and Satyacharya supports this view. All the planets will give good or bad only when they are powerful except Chandra *Even when Chandra is auspicious*, if he is powerless he will give evil results. Devakirthi supports this view Summing up all, the learned commentator says that these states of planets, viz exaltation, Moolathrikona, own and friendly houses, Debilitation and unfriendly houses have always reference only to the time of birth and not to their Gochara movements. But the favourable or unfavourable positions as ascertained by Astaka Verga and Bindu (cipher) Shodhana (*examination*) refer to the movements of the planets in their Gochara

End of Chapter IX

CHAPTER X

KARMAJEEVA—PROFESSION

STANZA 1

From the Sun, etc, the acquisition of *wealth must be predicted through* father, mother, enemy, friend, brother woman and servant respectively, when he occupies the 10th house from birth or Moon, or through lord of the Navamsa occupied by the lord of the 10th, from birth, Moon or the Sun

NOTES

This is a very important chapter in as much as this gives us all the ways and means by which a man earns his money and livelihood. The callings of men are as various, as interesting and as diversified, as the individual peculiarities they exhibit, and it becomes extremely important to learn the details given here as carefully as possible. Take the Lagna or the Moon at birth, and see who occupies the tenth house from it. If the Sun is in the 10th house the person inherits paternal property, if Moon is there he gets money through the mother. If Mars occu

pies it he procures wealth through his enemy. If Mercury joins the 10th, he gets money through friends. If Jupiter is found there, the person has wealth through brothers. If Venus is in the 10th then money comes through women, and if Saturn occupies it, servants fetch him money. Some astrologers say that the most powerful among the two must be found out and then the source of wealth predicted from the planet who occupies the 10th from it. Suppose there are two or more planets in the 10th from Lagna or Chandra or from both, then money flows in through those channels which are ascribed to the planets in their Dasas and antherdasas. If there is no planet in the 10th house from Lagna or Chandra, Varaha Mihira thus proceeds to find out the source of income. Take the lord of the Navamsa occupied by the lord of the 10th from, Bha (Lagna) Indu (Moon) and Arka (Sun), and ascribe the aquisition of wealth to such methods or processes which are controlled by that planet. Bhagavan Gargi supports the above views distinctly. As a man may get money from various ways both at one time as well as at different periods in his life, the view taken by Bhatolpala and his quotations from Gargi seem to be the best in my humble opinion. A man may be a lawyer, may have lands yielding produce, may carry on ready money transactions, may be a paid trustee or manager in some charitable institution or temple and may hold shares in banks funds and other speculations and be at the sametime a Government Pleader paid so much per month. His father and mother may give him money, his wife may bring dowry and his brothers and friends may also help him. Therefore the view advanced by some that the income should be ascribed to the planet in the 10th either from the Moon or the birth, whichever is the stronger, falls to the ground and does not receive support from eminent writers like Gargi.

STANZA 2.

If the lord of the Navamsa is the Sun, the person gets wealth through scents, gold, wool, medicines, etc. If the Amsa Lord is Moon, wealth flows through agriculture, watery products and dependence upon women, etc. If the Lord of the Navamsa is Mars, he gets money through minerals, fire, weapons, adventures and physical strength.

If the lord of the Navamsa is Mercury money is obtained by writing, mathematics, poetry and fine arts.

NOTES.

When there are no planets in the 10th house from the Moon or the birth sign, then we have to take the lord of

the 10th house from the birth, Moon and the Sun and then find out which Navamsa, is occupied by him. Then take the lord of that Navamsa and if he is the Sun, the person makes money by scented articles, gold, wool, and medicines. He may be a medical man himself or may be an attendant or nurse upon the patients. If he is the Moon, he gets money by dealing in corals, pearls, shells, agricultural products and dependence upon women. If Mars owns that Navamsa, he will make money by minerals, ores, or compounds, by weapons of various kinds, by fire in being engaged in fire works, kitchens, engine driving or wherever there is work connected with fire and by rash adventures or speculations and venturesome deeds or such actions, in which physical strength is utilised. If Mercury becomes the lord of that Navamsa, the person becomes a writer, mechanic, painter sculptor, engraver, poet, mathematician, architect or scent maker.

STANZA 3.

If the lord of the Navamsa is Jupiter, he gets money from Brahmins, Priests, Gods, in mines or manufactures, and from charities. If that Lord is Venus he makes money by gems, silver, cows, buffaloes etc

If he is Saturn he gets money from labour, by execution, carrying, and by low artizanship. The source of income may be such as that which is controlled by the lord of the Navamsa, occupied by the lord of the 10th in Gochara.

NOTES.

When Jupiter becomes the lord of the Navamsa occupied by the lord of the 10th, the person gets money *through Brahmins, Priests*, educated classes, temples and charities, mining operations and manufactories, sacrifices, discipleship, pilgrimage, and Khedda operations. When Sukra becomes the Navamsa lord, he gets wealth by gems, metals, cows, and *buffaloes*. When he is *Saturn the man* earns money by labour, such as travelling and carrying, by being an executioner or hangman, & such mean trades which are against the traditions of his family. All these refer to the *planetary combinations at the time of birth*. But now Varaha Mihira gives a clue to read the sources of income by the gochara of the planets. Karmasa is the lord of the 10th. Find out in which Nawamsa he is at any given time, by the *Gochara movements*. Then ascribe such means of income as are controlled by the lord of that Navamsa. This is supported by quotations from Gargi. This Gochara *method, says the learned commentator*, applies only to those who have their birth horoscopes but not to others. There are many who have no horos-

scopes and for whom lost horoscopes (Nasta Jatakas) are prepared according to the methods given at the end of this book by Varaha Mihira To such this system probably does not apply.

Stanza 4

Planets give wealth similar to the houses they occupy If the Sun is exalted and powerful the man gets wealth by self acquisition If powerful benefics are in Lagna, 2nd or 11th, he gets money by many ways

Notes

Take the lord of the 10th from Chandra or Lagna, and find out in what house he is If the house he occupies is his own he gets money in his house. If it is his friends then he gets money through friends If he occupies unfriendly houses then he makes money through his enemies If he happens to be Sun, and is in his exaltation, and is otherwise powerful the person acquires wealth by self exertions This is clearly explained by Gargi By marking the Sun with this characteristic of self acquisition it sounds as if other planets are not able to do such work. If all the benefics are powerful and occupy the Lagna, 2nd and 11th houses, the person will make money, by various ways. The commentator says that such a person will succeed in any business

he undertakes, however divergent it may be from his original work.

End of Chapter X.

CHAPTER XI RAJA YOGA.

Raja Yoga = Combination for Royalty.

Stanza 1.

Yavanas say that three or more cruel planets in exaltation will produce a cruel minded king Jeevasarma and his school say that exalted cruel planets will not raise a man to kingly power.

Notes.

Three or more planets when exalted make a person king when born in a royal family, and five or more planets exalted make any person a king The same may be said of planets in moolathrikonas. This is a well known principle of astrology found in all works on the subject Yavanas and Jeevasarma differ in this combination for a king Yavanas (Yavanacharya, Yavaneswara and their followers) maintain that when 3 cruel planets are exalted they raise a man to king's position and make him a cruel or tyrannical ruler Jeevasarma says that three exalted cruel planets cannot make a man king, but will produce a rank almost equal to his, and the person will be wealthy cruel and evil minded Manithacharya supports Yavana's views and says

other ten conjunctions can easily be worked out. If any one of the four planets, Saturn, Mars, Jupiter, and the Sun, is exalted, with that exalted planet in birth and with Moon in his own house, we get four combinations for royalty. Thus—Take Aries as Lagna with the Sun there and Moon in Cancer (1). Take Cancer as Lagna with the Moon and Jupiter there (2). Take Libra with Saturn there and Moon in Cancer (3) and take Capricornus as Lagna with Mars there and Moon in Cancer (4). Thus we have 16 combinations for royalty sketched here.

In all the latter 16 cases there will be no yoga if Chundra is not in his own house. I beg to offer a few observations here based upon an examination of thousands of horoscopes extending over a period of thirty years. I have in my possession many horoscopes with Chundra and Guru in Karka as the Lagna and the men are in ordinary circumstances. Then again there are many who have Ravi in Mesha as birth sign and Chundra in Karka, who have no pretentions to royalty or even a high social life. Bhatotpala is mercilessly silent in this connection and I feel almost certain, that whatever may have been the strength of the planets in those good old days, (Vara Mihira lived nearly 19 centuries), to produce Rajayoga, when one of the four planets was in exaltation with birth there and Chundra in his own house, they have lost that good influence of making persons kings or even his equals, and consistent with those great authors erudition and grasp of Astrology, it may be said that the last combinations would raise a man to kingly or ruler's position only when he is born in a royal family but not otherwise.

Stanza 3.

If Lagna or Chundra occupies Vargothama and has the aspects of four or more planets (excepting Chundra) twenty two Rajayogas are generated.

Notes.

By these combinations forty four Rajayogas are arranged thus—Vargothama is the 1st, 5th and 9th Navamsas of moveable, fixed and common signs (see st. 14. ch. I).

But for easy grasp it may be thus explained—if the Navamsa of any sign falls in it, it becomes Vargothama. Thus Mesha Navamsa in Mesha, Vrishaba Navamsa in Vrishabha, Mithuna Navamsa in Mithuna and Karka Navamsa in Karkataka become Vargothama. If Lagna rises in Vargothama and is aspected by four or more planets twenty two Rajayogas are arranged. Chundra is excepted.

in Thula, Mesha and Kataka, they generate two Raja Yogas

NOTES

Here five Raja Yogas are sketched. Sani in Kumbha, Ravi in Mesha, Chandra in Vrishabha and Lagna falls in one of these, and Buda, Guru, and Kuja are in Mithuna, Simha and Vrischika respectively, we get three Raja Yogas by Lagna being placed (1) in Kumbha (2) in Mesha and (3) in Vrishabha. If Lagna falls in Thula or Vrishabha with Sani and Chandra in exaltation and if Buda and Ravi are in 6th (Kanya) and Sukra, Kuja and Guru are in Thula, Mesha and Kataka respectively, two Raja Yogas arise. The expression "in the 6th" in this stanza is interpreted as the 6th from the Lagna, but the quotation from Badarayana clearly explains the position of Ravi and Buda in *Kanya* as the 6th from Mesha When Sukra is in Thula, Ravi and Buda cannot be in Meena

STANZA 5

If Kuja is in Makara, Ravi and Chandra in Dhanus, and Lagna rising in Makara with Sani in it, the person becomes a King. If in the above combination Moon joins Mars in birth, or if Saturn and Moon are in the 7th, if Jupiter is in Dhanus, and if Aries becomes Lagna with the Sun there exalted, the person becomes a King.

Notes

Three separate combinations of planets are given here for producing kings.

(1) If Makara rises at birth with Sani and Kuja in it, and if Ravi and Chandra occupy the 12th from it *viz* Dhanus

(2) If Makara rises with Kuja and Chandra in it and with Ravi in Dhanus.

(3) If Mesha rises with Kuja and Chandra and Sani in Thula, and with Guru in Dhanus the person rises to royal power or becomes a king In the first part of the Stanza, the author uses "*Yama Lagnay*" which means, according to some, the houses of Yama (Sani) or Makara and Kumbha, and according to others it may be any Lagna with Yama (Sani) in it. This view is supported by Badarayana. Bhatotpala prefers the first as meaning Makara alone, and such a view is clearly supported by Mandavyya

STANZA, 6

If Taurus rises at birth with the Moon in it, and the Sun, Jupiter and Saturn are in the 4th, 7th and 10th respectively, the person certainly becomes a king If Capricornus is birth with Saturn in it, and 3,6,9 or 12 are occupied by Moon etc, the person becomes a famous, good natured, and prominent king

	Kuja.		
	3 Rasi.		Lagna Guru.

With other planets in any order.

In all these cases, peculiar powers seem to characterise the angular positions of the planets, which enable persons born under such combinations to become kings. Kings are of various discriptions and their nature, extent of their empire or Kingdom and their resources will be determined by the strength of the planets generating these royal combinations.

STANZA 9.

If Cancer is birth with Jupiter in it and if Moon, Venus and Mercury are in the 11th house, and the Sun is in Aries, a mighty king will be born.

NOTES.

There is one Rajayoga given here.

	Sun.	Moon. Venus. Mercu.	
	Rasi.		Birth Jupit.

With the other planets in any order.

This is a powerful combination and the prince becomes a great King.

STANZA 10.

If Capricornus is birth with Saturn in it and if Aries, Cancer and Leo are combined with their lords and if Gemini and Libra are occupied by Mercury and Venus the person becomes a renowned ruler.

NOTES.

This is a good conjunction of planets and the king born must become famous.

	Mars.		Mer.
	Rasi.		Moon.
Birth Saturn			Sun.
		Venus	

With Jupiter in any other house.

Reading the commentaries of Bhatotpala I expected an explanation as regards the relative positions of the Sun and Mercury. Mercury never goes beyond 25° of the Sun either in the front or in the rear. Then again, in this combination Mercury is placed in Gemini while Venus is placed in Libra. This combination can never

happen It is explained thus. Now in any house Mercury can only be 24° distant from the sun. Suppose the Sun is placed in the 10° of Leo. Then the most distant position that *Mercury can attain* would be the 24th° *from him i e. Mercury can go back* as far as the 16th° of Cancer.

Venus never goes beyond 47° from the Sun and thus the extreme limit at which Venus can be placed *from the Sun in front* would be 47° *i. e.* Venus *may* be found in the 27th° of *Virgo*. Thus the *greatest* distance at which Mercury and Venus may be imagined to be will be 24 + 47 = 71 degrees. Thus if Mercury is in the 16th° of Cancer Venus will be in the 27th° of Virgo. This is clearly explained by Bhatotpala *in* stanza 6 chapter 7th (*see notes to st. 6 ch. VII*). But here there are three clean rasis separating Venus and Mercury and the mean distance must be more than 90 degrees which appears absurd according to present movements of the planets. Then again Mercury is placed at a *distance of more than* 30 from the Sun which is also absurd. But there are some places in this work where Varahamihira gives conjunction of planets which are impossible under present conditions but which probably might have been possible under a different set of planetary movements with *velocities considerably differing from* those of the present.

Varahamihira says in such places that as these yogas were found recorded by the Ancient Maharishis he has placed them also in his works but *which, he clearly says,* could not happen as being opposed to present Mathematical calculations relating to planetary bod

STANZA 11.

If exalted Buda occupies Lagna, Sukra occupies the 6th Chandra and Guru join in the 7th and Sani and Kuja occupy the 5th the person becomes a Raja.

NOTES.

One Raja Yoga is sketched here

Guru. Chund	Kuja.	Rahu.	Sukra
	Rasi.		
Sani Kuja.			
			Lagna. Budha.

and the Sun may be placed in any house. Very rarely can such a combination as Budha being in the fourth from Sukra may happen Theoretically this may not be improbable as the distance may be within 76° *from each other*

STANZA 12.

In the combinations for royalty sketched bef re, persons born in poverty will become kings, much more so persons born in royal families The combinations to be given hereafter will make men kings who are born in royal families and others born in ordinary families will become equal to kings.

NOTES

In all the conjunctions of planets stated in the last eleven stanzas, even person born in humble families become kings and therefore, remarks Varahamihira, there is no doubt whatever of persons becoming rulers who are born in royal families Whatever may be the rationale of the political codes, and the moral codes taking their stand upon politics, there is not the slightest doubt that even fools born in royal families have greater chances of becoming rulers than the best of men born in the humbler spheres of life The starting advantage possessed by royal family men is tremendous and throws the best men in the humbler families far behind them to achive distinction thus the fool of an emperor's son is at once declared to succeed his father while the best men in the empire will be simply asked to obey that fool and be guided by him Therefore Varahamihira realises this inequality and ascribes royal powers to persons only when the planetary combinations are very very powerful Thus in all the previous Raja Yogas, he says, that men will become kings or rulers who are born in such combinations But in the combinations he is going to mention hereafter, only those who are born in royal families become kings while those who are born in poor families will rise up to great eminence and will be similar to kings but will not become actual kings

STANZA 13.

If there are three or more powerful exalted or Mulathrikona planets in a horoscope a person born in a royal family will become a king If this number is five or more, then persons born in ordinary families will become rulers If these planets are powerless the persons will not be kings but wealthy men

NOTES.

There must be three or more powerful planets in exaltation or Mulathrikona to make a man king when he is born in a royal family If there are five or more similar planets in a horoscope, the man becomes a ruler wherever he may be born But if the three or more planets in exaltation or Mulathrikons are not powerful (Kala, Nisargika, Chesta, Dik etc) then even a man born in a royal family will not become

a king but will remain a wealthy man All the planets need not be in exaltation or Mulathrikona Suppose two are exalted and one is in Mulathrikona, does the person become a ruler? If born in a royal family he will become a king, but in other families he will become a wealthy man. If there are three *planets in Mulathrikona and two* planets in exaltation the person becomes a king wherever he may be born If there are more planets, then certainly Rajayoga happens

Stanza 14.

If Aries is Lagna with the Sun half-rising and Moon in it, Mars in Capricorn and Jupiter in Sagittarius the person born in a royal family becomes a king

Notes

Mesha must be the lagna with Chundra in it and Ravi rising with his disc half-visible in the horizon, Kuja, in Makara and Guru in Dhanus to constitute the above combination. A person born in ordinary family in such a time will become wealthy and influential The word used in the original is *lakha* which means the Sun half visible in the eastern horizon Some read it as laya which means Leo or Simha. This is also acceptable as it forms Mulathrikona for Ravi

Stanza 15

If Sukra occupies the house which forms the 4th from Lagna, Chandra occupies the 9th and the rest are in 3rd 1st and 11th houses, the person becomes a king

Notes

This is possible for two lagnas Kumbha as Lagna will have Sukra in the 4th in Vrishabha, or Kataka as *Lagna will have Sukra in the 4th* in Thula In this combination a person born in royal family will become a king and one born in any other family will become wealthy

Stanza 16

If powerful Buda is in Lagna, a *powerful benefic in the 9th and the rest* of the planets in *2nd, 9th*, 3rd 6th, 10th or 11th, the person born in a royal family will become a good and charitable king.

Notes

The Lagna must be combined with Buda while Guru or Sukra or both must be in the 9th The rest of the planets must be in the 2nd, 3rd 6th, 9th, *10th or 11th* house or in two or three of these houses in any order The idea seems to be that the remaining five planets must be in any one or more of the houses named and not outside Some read sukha for subha and make the 4th house occupied by a benefic *Under such* a combination the person will become a good natured king if born in a royal *family* and a wealthy man in other families

Stanza 17.

If Vrishabha is Lagna and in the 1st, 2nd, 6th and 11th, Chandra, Guru, Sani and other planets occupy them respectively the person becomes a Raja. If Guru is in the 4th, Chandra and Ravi in the 10th and Sani in Lagna and other planets in the 11th the person becomes a king.

Notes.

Two combinations are sketched here for Rajayoga. In the first we have

Sukra. Ravi. Kuja. Buda.		Lagna. Chand	Guru.
	Rasi. 1st.		
		Sani.	

There are three planets exalted here and the person becomes a King.

In the 2nd combination we have

	Guru.		
	Rasi 2nd.		
Lagna. Sani.			
	Kuja. Buda Sukra	Ravi. Chand.	

Here the Lagna is not given and I have simply put it in Makara. The Lagna, therefore, may be placed in any house, only there should be Sani in it.

Stanza 18.

If Chandra, Sani and Guru are in the 10th, 11th and 1st respectively, Buda and Kuja in the 2nd and Sukra and Ravi in the 4th, the person becomes a king. If Kuja and Sani are in Lagna, Chandra, Guru, Sukra, Ravi and Buda are in the 4th, 7th, 9th, 10th and 11th houses respectively the person becomes a Raja.

Notes.

Two royal combinations are given here.

	Chand.	Sani.	
	Rasi. 1st.		Lagna. Guru.
			Buda. Kuja.
		Sukra. Ravi	

Here we notice the same objection of positing, Buda in the 3rd house from Ravi backwards and thus giving him a minimum distance of more than 30 degrees which is not possible now. It is curious that even a great scholar and mathematician like Bhatotpala does not point out these inconsistencies.

The author makes no mention of it. But as Bhatotpala clearly says that the greatest distance between Ravi and Buda can only be 25 degrees all combinations in which this measurement is transgressed must be taken to be those which the ancient Maha Rishis have written down in their works and which have been stated by Varaha mihira in accordance with them

(See commentaries of Bhatotpala on St 6 ch VII and my notes on that)

In the 2nd combination we have

	Kuji Sani Lagna		
Buda	2nd Rasi		Chand
Ravi			
Sukra		Guru	

In the first as well as in the second the Lagna has been simply given by me by way of illustration. Any Lagna may be taken provided the planets are given their allotted places In all these combinations kingly power must be predicted only for those who are born in royal families but for others born in humbler surroundings great wealth and position may safely be predicted

Stanza 19

The person gets the royal power in the Antardasa of the most powerful planet or of the planet who combines the 10th or the 1st He loses that power in the Antardasa of the planet who is in unfriendly or neecha house because such period is called *chidra dasa* Then he must seek protection from a powerful king

NOTES

By this stanza the author enables the astrologer to fix the period when a person may get kingly power and when he may expect to lose it or try to get over the misfortune Take the planets in the 1st and 10th and whichever is the stronger, then predict the acquisition of power during his antardasa But his antardasas may come several times and then the author says, that *antardasa* must be fixed as power-giving which appears as the most powerful with reference to Gochara movements If there are no planets in the 1st and 10th then find out which of the whole lot of planets is the strongest and ascribe the power to him *during his antardasa* Such kingly power or office will be lost when the anthardasa of a planet which occupies an unfriendly or debilitated Rasi intervenes This is called chidra dasa which means accident or misfortune as well as a hole and therefore he

gets into unfortunate position by losing his power Then he must seek protection from a powerful king and thus try to get rid of his threatened misfortune Bhagavan Gargi clearly speaks to a similar effect and the matter is also referred to by Varahamihira in his *Yatra* a book on travelling he has written

STANZA 20

If Guru, Sukra or Buda is in Lagna, Sani in the 7th and Ravi in the 10th the person will enjoy his life well If benefial signs are powerful and fall in Kendras and malefics occupy cruel signs, the person will be master of hunters, thieves and wealth

NOTES

These are important combinations The conversation of Alexender the Great and the Robber may be remembered There are some persons who enjoy their life very well although they may have no money and there are others who become masters or leaders of wild tribes, hunters and thieves or dacoits and become wealthy and very powerful They command hundreds or thousands of persons, live in wealth and put on all the luxuries of rulers and kings. Guru or Sukra or Buda must be in Lagna, Sani must be in the 7th and Ravi must occupy the 10th Persons born under such conjunctions of planets will enjoy their lives well even when they are poor or quiet. In the latter part of the stanza the beneficial signs namely Vrishabha, Thula, Dhanus, and Meena, must fall in the Kendras, while the evel planets must occupy evil signs. Then the person will lead dacoits, or hunters, get money and live happily

End of Cha XI.

CHAPTER XII.

Nabhasa Yoga.

STANZA 1

By combinations of two, three and four the multiples of 9, 10, 8 by 3, 3 and 4 respectively will be the number of Nabhasa Yogas obtained by this process Yavanas have described 1800 varieties but I will describe them here briefly.

NOTES

Nabhasa Yogas are of four Varieties (1) Akruti (2) Akruti Sankhya (3) Akruti Sankhya Asraya (4) and Akruti Sankhya Asraya and Dala There are 20 of Akruti, 7 of Sankhya, 3 of Asraya and 2 of Dala, 9×3, 10×3 and 8×4= 27, 30 and 32 By taking combinanations of two planets we get 27, by three 30 and by four 32. Thus Akruti is 20 and Sankhya is 7, the two together will give 27. Add to this Asraya Yogas 3 we get 30. Add to this two Dalayogas we get 32 Old Yavanas have described these under 1800 varieties Such-

Dwaja declares that Nabhasa Yogas are countless Purana Yavanas give 23 Akrnti Yogas, Sankhyayogas at 127. This will give 150 As the Lagna may fall in each of the 12 houses and as these 150 Yogas happen for each of the Rasis they have multiplied 150 × 12 = 1800 Yogas. Varahamihira says that he has made an abstract of all these Yogas and given them as 32 All the other Yogas are incorporated in them and therefore they can be easily grasped when the whole chapter is carefully perused

STANZA 2

If the planets are in Chara *etc*, Rajju, Musala and Nala Yogas are formed respectively according to Satya These are Asraya Yogas *Parasara mentions two Yogas as Dala under sruk* and *sarpa* when the benefics and malefics are in Kendras respectively.

NOTES.

Planets in these three cases need not be found in all the movable, fixed or common signs There are four movable signs Aries, Cancer, Libra and Capricorn. All the planets may be in any one or two or three or four of these houses in any order to constitute *Rajju*. The word *Rajju* in sanscrit means a rope *Musala* means pestle and *Nala* means grass Satyacharya gives the results of these different Yogas which are of great importance to be omitted here Cargi lucidly explains these in his inimitible yet homely style One who is born in Rajju will be unjust, resident in foreign countries and wealthy. Musala produces men of self respect and wealth. Nala makes persons short of limbs or long limbed, skilful, hoarders of treasure and enjoying life If all the benefics are in kendras the Yoga is called *sruk* If all the malefics are in kendras it is called *sarpa*. Bhatotpala, with his vast learning, gives the following summary, which otherwise should have been *very difficult to make out He quotes* from Badarayana Parasara. Gargi.

lefics Saturn, Mars and the Sun occupy the three kendras without any benefics with them or in the 4th kendra, it is called Sarpayoga and produces a sorrowful and unpleasent life. The Sruk Yoga is also called a Mala (Garland) Yoga Only three good and three evil planets are mentioned and not the Moon, He is both good and bad as he waxes or wanes and his presence or absence makes no difference in the Yoga*

Suppose the three malefics occupy the three kendras and a full moon occupies the 4th kendra. He does not disturb the Sarpa yoga. Suppose the three benefics occupy the three quadrants and a week Moon joins the 4th kendra then the yoga is not also disturbed. In fact all the great *Maharishis* quoted above have not taken any notice of Chandra in this connection.

STANZA 3.

Asraya yogas, according to some, are really incorporated in the Yava, Abja, Vajra, Andaja, Golaka, etc. to be stated hereafter. Dalayogas have no separate significance, according to some, as the results of benefics and malefics occupying the Kendras have already been indicated.

NOTES.

Some take objection for describing Dala yogas separately as it is well known that benefics in kendras produce good while malefics there cause evil. Bhatotpala justifies their enumeration here by Varahamihira in this way. All *Nabhasa yogas* have permanent influences and their results good or bad are manifested in all periods and subperiods. Dalayogas have a similar influence and therefore they have been included in this chapter by the author. Parasara declares that all *Nabhasayogas* have a continuous effect as opposed to the influences of particular planetary periods and subperiods.

STANZA 4.

When two adjacent quadrants are combined with all the planets it goes under the name of Gada.

It will be called Sakata when all the planets occupy the 1st and the 7th houses. When all the planets occupy the 4th and the 10th it is called Vihaga. If all the planets occupy 1st 5th and 9th houses it is called Sringataka. If all the planets are in 5th and 9th it is called Hala. So say the learned in Astrology.

NOTES

The readers should be careful in adjusting the results for all these *yogas* In sanskrit *yoga* is derived from *yuj* to join or combine Most of these *yogas* are *mechanical* or chemical combinations and are produced by the interchanging of the various planetary rays whose junction is designated as a yoga or combination If a planet occupies the 1st degree of Aries and another occupies the same it must naturally be expected that some interchange takes place there producing certain definite results The positions of other planets have also great power to modify these conjunctional results. Varahamihira here sketches many such combinations and indicates that their influences are permanent and effective But the readers have to be careful Suppose Mesha is Lagna with Ravi, Buda, Kuja and Sukra there and the rest of the planets are in Kataka Kindly consider the *splendid positions occupied here* as against the same yoga appearing in the second Horoscope

	Lagna Ravi Kuja Sukra Buda		
	1st Rasi		Chand Guru Sani

	2nd Rasi		
Guru Chand. Sani			
		Lagna Ravi Sukra Buda Kuja	

In both these horoscopes the 1st and the 4th houses contain all the planets But the relative strength, aspect and *position of all the planets* change considerably and although the yoga is Gada the same results must not be predicted

In the 1st the Sun is exalted Kuja is in Mulathrikona, Guru is exalted and Chandra occupies his own house, that will be a *splendid combination for* any body to have But *in the second* Ravi is debilitated, Kuja occupies an unfriendly sign Guru is debilitated, while Chandra is in a cruel sign and cruel associations The results must differ and they do Take a practical illustration There is village magistrate *who has nominal powers, there is a town* magistrate who has a larger area and powers, and there is a district magistrate whose powers are still greater and whose jurisdiction must embrace a wider area *All go under the name of magistrates* but there is a world of difference in power, pay, personal respect and status in life

Thus the result of Gada may be produced on a small or large scale according as the planets are powerful or weak. There are four Gada Yogas (1) when all the planets are in 1st and 4th (2) when they are in 4 and 7 (3) when they are in the 7th and 10th (4) and when they are in the 10th and 1st. All these Yogas are called *Akriti Yogas*. The names are indicative of the forms the planets present when occupying the different signs. Gada means a club Sakata means a cart, Vihaga indicates a bird, Sringataka denotes a triangle, and Hala means a plough. If all the planets are not in the houses named here then this combination is not formed and its results must not be predicted

STANZA 5.

When benefics are in first and seventh and malefics are in fourth and tenth it is called Vajra. If the planets are reversed then it is called Yava. If the planets are mixed it is called Kamala. If the planets are outside kendras it is called Vapi.

NOTES.

In the Vajra the benefics must be in the 7th and 1st while the malefics are placed in the 4th and the 10th. In Yava the malefics must be in 1st and 7th while benefics must be in the 4th and 10th. If all the planets—benefics and malefics occupy all the four Kendras in any order it is called Kamala. Benefics and malefics may join or be separate in the houses.

When all the planets occupy either *Panaparas* or *Aupoklimas* it is called Vapi. In all these cases there must be no planet outside the specified houses. For Panaparas and Aupoklimas see st 18 ch. I.

STANZA, 6.

I have given these Vajra Yogas etc., in accordance with older Sciences, but how can Buda and Sukra be in the 4th from the Sun?

NOTES.

Vajra and Yava do not happen but Varaha Mihira says he has recorded them under the sanction of the older sciences The author uses Adi after Vajra to show that all such improbable or impossible combinations have been mentioned by him, as he found them described by Maya, Manitha, Yavana and Satyacharya. When the Sun is in a house, Mercury can only be at a distance of 25 degrees from him either in the East or in the West and therefore either in the same sign or in the 2nd or 12th sign occupied by the Sun. Venus has been shown already

not to move more than 47 degrees from the Sun, and therefore the utmost distance he can be found from the Sun will be either in the 3rd house or 11th from the Sun. A few points may be advantageously discussed here with reference to astronomy and astrology. Varahamihira was a great mathematician and composed a work called Pancha Siddhantika. This means that it gives the purport of five Siddhanthas which he has named in st 3 ch II of Brihat Samhita. They are (1) Poulasa (2) Romaka (3) Vasista (4) Saura and (5) Paithamaha. Vasista is venerable and has written various learned works on Astronomy and Astrology. (Paithamaha or Brhama and Soura or Surya, have also written Siddanthas. Combinations of planets are given here which cannot be found under the present velocities and movements of planets. The question therefore now arises as to whether Varaha Mihira blindly quotes combinations which he found recorded in the older works of Vasista and Gargi, Badarayana and Parasara or did he seriously believe in their possibility in the earlier centuries of the earth's creation, where a thing is recorded which looks quite absurd on its face, whatever may be the reverence to the professor who recorded it the duty of the later writers is to simply omit them as savouring of impossibility under the present mathematics. Another important question which crops up at this stage is whether Vasista, Surya, Paithamaha, Vyasa, Parasara, Marichi, Kasyapa, Chyudra and other eminent astronomers recorded facts, which happened during their times or whether they simply, blindly recorded combinations of planets which they found in still older works of which we have not got now even bare references. These are really extremely difficult but very interesting questions which better men than myself may attempt to answer.

It strikes me from a careful perusal of the existing astronomical and astrological literature, that it would be unreasonable to apply one set of physical conditions, and their results to another set of similar conditions after a long lapse of time in the womb of which may be marked an inexhaustible series of changes. In the Mahabharatha, Vyasa deliberately says that *Budaprakasa Jagadaprakasaha* i e, when Mercury shines well—visible to the naked eye—the destruction of the world may be predicted. See stan I Ch VII Brihat Samhita. Kasyapa and Vriddha Gargi give similar opinions. See also Romaka. Vyasa is an astronomer and astrologer a Maharshi, compiler of the Vedas, author of the Bhagavath Githa and the immortal Brahma Sutras in addition to his 18 voluminous Pu-

ranas. There must, therefore, be times during which Mercury may either gain greater velocity than he possesses now or may be separated from the Sun far beyond what we have been now accustomed to calculate mathematically as possible. There is no guarantee that the planetary movements as now ascertained, were the movements many many millions of years ago. Geologists and astronomers are now racking their brains to determine the physical development of the earth from its earliest evolution. 800 millions of years are reached by some of them while others say that they are not sufficient to bring the earth to the present condition in which we find it. It would be unreasonable therefore to determine that planets could not have assumed certain angular positions, some billions of years ago which they are not able to do just now, or *Vice Versa*. The age of the creation of the earth in its present form is given by Hindu Astronomers as 195 and odd *crores of solar years, and it would be* absurd to maintain now what the conditions, physical and celestial were some 195 crores of years ago. Without calling upon the present generation of mathematicians either to support or to criticise me in my views, it looks to me reasonable to suppose that there were times when the planets were moving at far higher rates, than they are doing now, and that combinations such as those which have been mentioned by Vasista and Parasara, were combinations of planets actually seen by them or were considered quite reasonable and mathematical during their times. The Sun attracts all other planets of the solar system with the solar gravitation at a certain rate now during the last some thousands of years ago but who can dogmatically maintain unless he is a fool, who does not care to take the changes wrought by the all powerful hand of time, that these solar attractions and their rates are stationary and that planets have been moving all along at the present rates uniformally? The Sun constantly changes his position in space, his position on his axis and his position with reference to other planets and so also other planets. This is clearly shown by the Sayana and Nirayana systems. Attractions are guided by the quantity of heat and light and electercity and ether, which any planet exhibits towards other planets, and if there is any sense or truth in these statements, then we can easily imagine the conditions for the Sun and the attendant planets when their mutual attractions and repulsions were quite different from what they are now, and we can as reasonably predict that such attractions and repulsions which the present astronomico-mathematics give us, may not be found existing when the planets have made

some more revolutions on their axis and the orbital lines fixed for them by the solar attractions All these and *many more facts show clearly* that in the earlier centuries of the world, there were conjunctions of planets, in which Sukra and Buda could have taken angular positions from the Sun, and that *there may be some occassions* in the remote future when they may attain to such positions with reference to their master and lord the Sun

STANZA 7

If all the planets are within the first four houses of the 1st, 2nd, 3rd, and 4th Kendras Yupa, Ishu, Sakti, and Danda yogas are respectively formed

NOTES.

If all the planets are in the 1st, 2nd, 3rd and *4th* houses from Lagna it is *Yupa*, if they occupy the *4th, 5th 6th* and *7th* then it is called *Ishu* If all the planets are in the *7th*, 8th 9th, and *10th it goes under the name of Sakti* and if all these are in *10th, 11th, 12th* and *1st, they constitute Dandayoga*

STANZA 8.

If all the planets are in the first 7 houses from the *1st, 2nd, 3rd*, and *4th* Kendras they give rise to *Now, Kuta, Chatra*, and, *Chapa* Yogas respectively. If these Yogas are in other houses they are called *Ardachandra*.

NOTES

If all the planets are in 1, 2, 3, 4, 5, 6 and 7, it forms *Now* Yoga If they are in *4, 5, 6, 7*, 8, 9, and 10, it is called Kuta. If all these occupy the *7th, 8th, 9th, 10th, 11th, 12th*, and *1st*, it is called Chatrayoga. If all are placed in 10, 11, 12, 1, 2, 3, and 4 *it goes under the name of* Chapa In the other half of the Stanza if all the planets are placed in *panaparas* we get four Yogas and if all be placed in *aupoklimas*, there will be four Yogas. *These are styled Ardachandra* Thus if all the planets are found in 2, 3, 4, 5, 6, 7, and 8, or in 5, 6, 7, 8 9, 10, and 11; or in 8, 9, 10, 11, 12, 1, and 2; or in 11, *12, 1, 2, 3, 4*, and *5* *In all these* four cases the Yogas take their start from *Panaparas* (see Stanza 18, Chap. 1.) Now take the Aupoklimas. If all the planets are in 3, 4 5, 6, 7, 8, and 9, *or in* 6, 7, 8, 9, 10, 11, and 12; or in 9, 10, 11, 12, 1, 2, and 3; or in *12, 1, 2, 3, 4*, 5, and 6. In all these eight cases the Yoga goes under the name of Ardachandra.

STANZA 9.

If all the planets are in the alternate houses *from* the *2nd* from Lagna, it goes under the

name of Samudra. If from Lagna planets are similarly situated, it forms Chakra. This is the summary of Akriti Yogas.

NOTES.

If all the planets are in *2nd, 4th, 6th, 8th, 10th,* and *12th,* houses, it is called Samndra Yoga.

Guru.		Lagna Chund	
	Chakra.		Saturn
Kuja.			
	Sukra.		Ravi. Buda.

Guru.	Lagna.	Chun	
	Samudra Yoga.		Sani.
Kuja.			
	Sukra.		Ravi. Buda

Varahamihira says that he has made a summary of the Akriti Yogas mentioned by the previous writers on this science.

STANZA 10.

By all the planets occupying, 7, 6, 5, 4, 3, 2, and 1 houses, they form seven Yogas *viz* Vallaki, Dama, Pasa, Kedara, Shula, Yoga, and Gola, respectively. These are to be considered in the absence of the previously mentioned Yogas.

NOTES.

When all the planets are within seven houses they form *Vallaki*. When they occupy 6 houses it goes under the name of Dama. When they are in 5 houses they *form* Pasa, when they are in four houses they compose Kedara, when they are in 3 houses they form Shula, when they are in two houses, they compose Yuga and when all the planets are in one house, they make the Gola Yoga. In the previous stanzas the planets are required to be in all the houses consecutively or alternately as stated. But in these Yogas, the planets may be in any order. If they occupy a definite number of houses they form a special conjunction. Take an example. It may be questioned that when there is Ardachandra Yoga, there must necessarily be Vallaki also. When both are present and satisfy the conditions mentioned by the author are we required to prescribe these two Yogas separately or take one Yoga in

preference to another which is suppressed by its presence The latter is the case. When Ardhachandra and Vallaki are present Vallaki is supressed and the results must be ascribed only to Ardhachandra

	Lagna Sukra	Ravi	Buda
	Vallaki		
			Kuja
Guru	Sani	Chand	

	Lagna	Sani	Mercy
	Ardachandra		Venus
			Mars
	Birth	Jupi	Moon

Sukra	Damini		Chand
			Sani
Ravi	Buda Guru	Birth	Kuja

Birth	Sani Buda	Ravi Chand	Sukra
	Pasa		Kuja
	Guru		

Birth			Guru
	Kedara		Sani
			Ravi Kuja Buda Sukra
	Chand		

Chand Ravi Buda	Sukra Sani Kuja	Guru	
	Shula		
	Birth		

Ravi. Buda. Sukra. Sani.	Birth.	Kuja. Guru. Chan.	
	Yoga.		

	Ravi. Chandra. Sani. Kuja. Guru. Sukra. Buda.		Birth.
	Gola.		

The students should carefully mark all these conjunctions and then predict their results according to the strength and position of the planets, their aspects and associations.

STANZA 11.

Rajju produces envy, foreign residence and fondness for travelling. Musala makes one proud, wealthy, and capable of doing many works. Nala makes a person limbless, determined, rich and, courageous. Srik makes him happy and Sarpa gives him great misery.

NOTES.

The author sketched the planetary combinations forming these Yogas already and now proceeds to give the results of these planetary conjunctions. As the results are stated in simple and clear language, no further commentaries are, I believe, needed to explain them.

STANZA 12.

Asraya Yogas, when they join other Yogas become fruitless. The Yogas with which Asrayas join will give results. When asrayas are free they give their own results.

NOTES.

Varahamihira observes that when Asrayayogas join with other Yogas or are present with other combinations they give no results, and they only produce results when these are not disturbed by the presence of other Yogas. Yoga means a conjunction or combination of planets. When a moveable sign rises at birth and all the planets are in fixed or common signs, or when a fixed sign rises at birth and all the planets are in moveable or common signs or when the birth falls in a common sign with the other planets in moveable or fixed houses, then these Asraya Yogas do not combine with other combinations.

STANZA 13.

Gada=fond of sacrifices, rich,

Sakata=lives by carriages, sickly, bad wife.

Vihaga=Ambassador, traveller, quarrelsome.

Sringataka=happiness after a long age.

Hala=Agriculturist

NOTES.

The Combinations for all these Yogas have already been explained.

STANZA 14.

Vajra=enjoys happiness in the beginning and end of his life popular, courageous,

Yava=warlike, happy in the end.

Padma=wellknown reputation, great, happiness, and good character.

Vapi=Good health, accumulator of money and miser.

NOTES.

In Vajra the planets make a man enjoy life in the commencement and end of life. This implies that he will be unhappy during the middle period. There are many peculiarities in the enjoyment. Some are born in the lap of luxury, are brought up so for some years and then become hopelessly miserable. Some are born on the lap of poverty endure there hard lot throughout the first period of their life, then become prosperous and enjoy life, during the rest of their days. Some are born in misery, spend two thirds of their misery in that stage then mount the ladder of fortune and die in plenty, some are poor in the middle of their life and enjoy life well at the other two ends.

STANZA 15.

Yupa=liberal, watchful, performs sacrifices

Sara=fond of killing, jailor, maker of weapons.

Sakti=mean, lazy, devoid of wealth and happiness

Danda=servitude, rejected by or seperated from those who are dear,

NOTES.

Sacrifices are those which are done according to Hindu Shastras, but this is a restricted sense. It means any offerings which are made to their deities by men in different parts of the world according to their religious and moral Codes

STANZA 16.

Now=famous, unsteady fortune, and miserly.

Kuta=liar, imprisonment.

Chatra=helping relations, enjoyment in old age.

Chapa=Courageous, enjoying life in the first and last parts of his days.

STANZA 17.

Ardhachandra=popular, handsome, leader.

Samudra=equal to a ruler, happy.

Chakra=respected by sovereigns.

Veena=intelligent and skilful, clever in dancing and music.

NOTES.

Veena is called by Varaha Mihira as Vallaki in st 10.

STANZA 18

Damini=liberal, philanthropic, protector, many cattle.

Pasa=possessing relations and servants who are clever in acquiring wealth, and bad in behaviour.

Kedâra=Agriculturist, helping many

Shula—Courageous, having wounds, fond of wealth but poor.

STANZA 19.

Yuga=poor, unbeliever.

Gola=penniless, sinful, ignorant, skilful in mean arts, lazy, travelling. These are Nabhasa yogas related by me, and they will always be productive of their own results.

NOTES.

The *Nabhasa yogas* are continuously productive of results good or bad as the case may be. If they are really so, then there is some objection against some of these Yogas in which Varaha Mihira has *clearly stated* that *the* person will have happiness in the first and last periods of a mans, existence. The answer is *simple*. When the results of a combination of planets take a particular turn, then other rules or principles cannot be applied to them. For it is the nature of such a combination to produce those results irrespective of general *influences* What he means here is that the results delineated here as pertaining to conjunctions of planets under Nabhasa yogas will make themselves prominent in a man's career although

now and then they may not be present so prominently on account of the persence of other Yogas If these results are permanently felt then some will have all good, while others will have all evil It is not so Bhatotpala *very clearly remarks*—rich men may have external objects for enjoyment, but their minds may be greatly affected and they may feel themselves miserable through various other causes Poor men may have external marks of misery, but at heart they may feel quite happy and contented Happiness and misery are relative terms and are made so by the bent of the mind the man possesses and the view he takes of the presence of evil and good about him There are evil and good results which come to man as the natural consequence of *planetary periods and sub periods* Then there are the results which happen to him as the results of the planetary *movements as ascertained by Astaka Verga* Then again there are the results of the planetary combinations or yogas on the man exercised by their peculiar angles and states All these do not counteract each others influences but confer enjoyment during their respective periods and in a con junctional or *individual manner* Dala Yogas and Akriti Yogas do not come together Dala and Asraya do *not concurrently happen Dalas and* Sankhyas may come together, then Dalas will have preference Akriti *and Asraya may come together* when Akriti will produce its results Akriti and SankhyaYogas may come together when the *influences of Akriti* will *prevail Asrya* and Sankhya may come together when Asraya will have preference *Asraya Yogas always contain* Sankhya Yogas but we may have Sankhya Yogas separately and by *themselves Therefore* when *Asraya* and Sankhya Yogas are present preference should be given only to Asraya Yogas For example, if all the planets are in one house, there is Sankhya yoga but not Asraya The old Yavanas have given 1800 varieties of these Nabhasa Yogas Sankhya yogas are 127 There are 23 Akriti yogas The two sets added 127+23 will give 150 Yogas But there are 12 different *Zodiacal signs and if each of these* signs has 150 Yogas the total number of Nabhasa yogas possible will be 150×12=1800 Yogas or planetary conjunctions When the number of planets taken is seven one yoga arises When six *planets are taken* at a time there arise seven Yogas When the number of planets taken is five we get 21 Yogas When that number is fou we get 35, when three planets are taken at a time we get 35, when two planets are taken at a time we get 21 and when we take one planet at a time we get seven *Thus* we get 1+7+21+35+35+21+7=127 Yogas When we add 23 Akriti yo-

gas to these we get 150 Yogas for each Lagna of the Zodiac or 1800 for the 12 signs.

End of Chapter XII.

CHAPTER XIII.

Chandrayogadhyaya.

Results from Lunar positions and Conjunctions.

STANZA 1.

By the Moon occupying Kendras *etc* from the Sun, three Yogas arise called *Adhama*, *Sama*, *Varisat* respectively, producing politeness, wealth, wisdom, intelligence and skill, accordingly. If the Moon is in his own or friendly Navamsa during the day and night possessing the aspect of Jupiter and Venus respectively, the person will be wealthy and happy.

NOTES.

The brevity, and suggestiveness of VarahaMihira's verses, are admirable and cannot be done justice to in English translations like this. If the Moon is in a kendra from the Sun at the time of birth he will have very faint or no traces of politeness, wealth, wisdom, intelligence, and skill. If the Moon is in Panaparas from the Sun i.e., in 2-5-8-11, then he will have all these characteristics to a moderate extent. But if the Moon is in Apoklimas from the Sun Viz in, 3-6-9 or 12, the person will have all those qualitities to the fullest extent possible. For those who are born during the day, if the Moon occupies his own Navamsa or that of the Navamsa of his intimate friend aspected by Jupiter, he will give wealth and happiness. The same result must be predicted when the Moon in any of those above named Navamsas has the aspect of Venus. Some say that Moon in his own Amsa during the day and in his friendly Navamsa during the night aspected by Jupiter and Venus respectively, causes these results. But Bhagavan Gargi clearly says as I have explained above and Bhatotpala quotes also Yavaneswara to the same effect.

STANZA 2.

When benefics occupy the 6*th*, 7*th*, and 8*th*, from the Moon, they cause Adhiyoga and the result is the birth of a commander, a minister, or a King. Persons born in this Conjunction (Adhiyoga) will be gentlemanly, happy, surrounded with luxury, fooless, longlived and rejected by the diseases.

NOTES.

In this *Adhiyoga* all the benefics viz Mercury, Jupiter and V

be in one of these houses. All of them may be in the 6*th*, 7*th*, and 8*th* or in 6*th* or 7*th* or 8*th*, or in the 6*th*, and 7*th*, or 6*th* and 8*th*, or in the 7*th* and 8*th*. Thus seven varieties of Adhiyogas have been named here. If all these benefics are completely powerful, the person will become a great king, if they possess ordinary (medium power) then he will become a *minister*, and when all these are powerless, the man becomes a commander.

Srutakirti observes that if in these places there are *evil planets from the* Moon then they will produce the same results, but the persons will be evil minded and tyrranical. If mixed, planets are found there, the results will be mixed, and when the benefics are there the results will be good. But the quotations from Badarayana. *Mandavya*, and *Saravali*, clearly indicate the presence of benefics in those houses and Srutakirti does not seem to have been supported by them in his inference of making Papadhiyoga *by putting evil planets in those houses.* But as their quotations are not full we cannot *draw any conclusious* definitely. Mandavya and Sarawali declare that this Adhiyoga belongs to Rajayoga and produces kings and *emperors, when the planets are powerful.* It is not always *possible to say* why a certain combination produces a certain result, but it is easy to say from study and experience that a special combination of planets produces *special and definite results.* It will be seen in this world that there are many varieties of power developed by the planetary conjunctions, each of which has its own value and power and several of which may be combined in one and the same individual. As *objects drawn together under special* physical and mental conditions exhibit different moods in their behaviour so also men produced by different planetary conjunctions exhibit a wonderful variety of phenomena, which requires long and tedious study *to understand its nature and complications.* Some have wonderful talking power while others have special walking capacity. Some are excellent hunters while others are splendid fighters. We have refined writers and magnificient poets. Some are *eminent in art while others are great* in religious faith. Some are great tyrants while others are honorable philanthropists. Some have special theiving propensity while others distinguish themselves in giving to others what they have. *Some think deeply* while others see far into the future. Some have easy reproductive capacity while others are characterised by stern barrenness. All these and many more are due to planetary influences *as moulded into definite forms by the* energy which results from good and

bad Karma. The Astrologer will be a great naturalist. His capacity must be great and his observation keen and piercing. It is a most interesting and intricate science and has been most profoundly dealt with by the ancient masters in this field of sublime knowledge.

STANZA 8.

With the exception of the Sun other planets in the 2nd house from the Moon, in the 12th from him and in the 2nd and 12th from the Moon cause Sunapha, Anapha, and Dhuradhura Yogas respectively. If these are not so, many say it is Kemadruma. If planets are in Kendra from birth or Moon or if Moon is combined with planets there is no Kemadruma. Some say these Yogas arise from Kendras and Navamsas, but their doctrine has not been accepted.

NOTES.

This is a very important stanza and explains some of the most prominent permanent Yogas (conjunctions) which affect the careers of individuals. Several systems are brought out and the most acceptable among them have been clearly indicated. After fixing correctly the planetary positions in a horoscope, take the position of the Moon. If in the second house from the Moon there are planets a special Yoga called Sunapha is generated. When there are planets in the 12th house from the Moon the Yoga goes under the name of Anapha. When planets are found both in the 2nd and 12th houses from the Moon the Yoga is called Dhura Dhura. If there are no planets on both sides of the Moon or 2nd and 12th houses then the Yoga is called Kemadruma. Many have said so, and they are quoted by Bhattotpala. If in the Kendras from birth or Moon, planets are found, or if the Moon joins with any other planet, there will be no Kemadruma. The presence or absence of the Sun does not interrupt these Yogas. That is if there is Sun in the 2nd house from the Moon he does not cause Sunapha unless there is some other planet with him. If there are one or more planets in the 2nd house from the Moon and also the Sun with them he does not disturb the Sunapha Yoga. Some say that the word *Kendrasitakuray* should be interpreted as in Kendras, from Chandra but this is against the spirit of quotations from Gargi and Saravali. Some Acharyas represent these conjunctions from the Kendras of the Moon. Srutakriti observes, " When planets are in the 4th house from the Moon it is Sunapha, when they are in the 10th from Moon it is Anapha, when

they are both in the 4th and 10th from Moon it is Dhura Dhura, but when they are not there there will be Kemadruma" Jivasarama declares on the strength of some Acharyas Planets in the 2nd house from the Moon in the Navamsa create Sunapha, if they are in the 12th from him it is Anapha, when they are in the 2nd and 12th from him it is Dhura Dhura, and if there are no planets in these houses it is Kemadruma But these explanations are not consistent with the view of eminent ancient writers and therefore says, VarahaMihira, are not acceptable Perusing these remarks of eminent astrologers, carefully, I beg to venture here a few observations Readers of my translation may draw their own conclusions after a special study of these important Yogas When planets are not in certain *Bhavas* (houses) signifying events then writers on astrology direct the students to go to those Bhavas in the Navamsa and find out the planets and predict the results ascribed to them Varahamihira has done so in many places in this work (see St 23rd Chap V and st 1 in Chap X) In Chapter VII he also recommends the Amsayurdaya propounded by Satyacharya and now the question will be simply this When planets produce certain results in the Rasi, they will also produce the same in the Navamsa. Then again we have on good astrological authority, to consult planetary conjunctions from the Lagna or Chandra whichever is stronger In this case, if planets are in the 4th and 10th from Lagna or in the 4th and 10th houses from Chandra there are good yogams and the results will be favourable The same when they are in Kendras from Lagna If planets can produce Sunapha, Anapha, and Dhuradhura, when they are in the 2nd, or 12th, or 2nd and 12th, from Chandra in the Rasi I can see hardly any material objection to the generation of those same yogas when the same planets occupy similar positions from the Moon in the Navamsa. Suppose a man has no planet in the 7th from Lagna or Chandra in the Rasi but there are planets from Chandra in the Navamsa, do we not indicate the color, features, disposition and position of the wife by looking at the planet or planets in the 7th house from Chandra in the Navamsa? But what probably VarahaMihira and his illustrious Commentator mean here seem to be that the positions of the planets in the Navamsa or in the kendras from Chandra, may not successfully create these special yogas as the older and the most famous writers of India did not countenance such a view I am sure there will be yogas as per slokas quoted by Bhatotpala from Srutakirti and Jivasarma, but they may not be identical with these special combinations detailed

here as Sunapha, Anapha, Dhura Dhura and Kemadruma.

STANZA 4.

There are 31 varieties of Sunapha and Anapha Conjunctions. There are three sixties of varieties in Dhura Dhura. The intended varieties can be found out be placing planets in regular order and dropping the first in proceeding to the last and repeating this.

NOTES.

The Yogas can be found out by permutations and combinations of planets in the signs. $60 \times 3 = 180$ varieties of Dhura Dhura are named. The principles of mathematics involved here are easily explaind by Bhatotpala. He says, take the number of planets and the varieties they produce.

Thus— 5—4—3—2—1
1—2—3—4—5

If five planets are in the 2nd, there will be one yoga. If four planets are there 5 varieties are produced. If in the 2nd three planets are taken at a time we have ten varieties. If two planets are taken at a time ten varieties and if one planet is taken at a time 5 varieties. Thus there are 31 varieties for Sunapha and an equal number for Anapha. The Commentator asks the student to put 5 planets taken at a time in the reverse order under the first set of figures.

Thus— 5—4—3—2—1
1—2—3—4—5

Take the first figure 5 and divide it by the lower figure one—we get 5 varieties of one planet taken at a time in the 2nd house from the Moon. Take the product 5 and multiply it with the next figure 4—we get 20, divide this by the figure 2, which represents two planets taken at a time—we get 10 varieties. Multiply this product 10 by the next figure 3 we get 30, divide this by the lower figure 3 and we have 10 varieties of 3 planets taken at a time. Multiply this 10 by the next figure 2 and we get 20. Divide this by the lower figure four and we get 5 varieties of four planets taken at a time. Then multiply this 5 by the next figure 1 and divide it by the lower figure 5, we get 1. Thus the total will be $5+10+10+5+1=31$ yogas. There are 180 varieties of Dhura Dhura for which the author, as well the Commentater, gives a hint to call in the skill of the student to find out the number. They are thus formed.

(1) Mars and Mercury.

(2) Mercury and Mars

(3) Mars and Jupiter

(4) Jupiter and Mars

(5) Mars and Venus

(6) Venus and Mars

(7) Mars and Saturn

(8) Saturn and Mars

(9) Mercury and Jupiter

(10) Jupiter and Mercury

(11) Mercury and Venus

(12) Venus and Mercury

(13) Mercury and Saturn

(14) Saturn and Mercury

(15) Jupiter and Venus

(16) Venus and Jupiter

(17) Jupiter and Saturn

(18) Saturn and Jupiter

(19) Venus and Saturn

(20) Saturn and Venus

21 Mars—Mercury and Jupiter

(22) Mars—Mercury and Venus

23 Mars—Mercury and Saturn

(24) Mars—Jupiter and Venus

(25) Mars—Jupiter and Saturn

(26) Mars—Venus and Saturn

(27) Mercury—Mars and Jupiter

(28) Mercury—Mars and Venus

(29) Mercury—Mars and Saturn

(30) Mercury—Jupiter and Venus

31 Mercury—Venus and Saturn

Similarly if we go on counting the different combinations of planets, we get the large number of 180 varieties for Dhura Dhura.

STANZA 5.

Person born in Sunapha; will be *king or his equal with self* acquired wealth, intelligent, wealthy, and reputed. A Person born under Anapha will be a ruler, healthy, moral, renowned, enjoying good pleasures, fond of decorations and free from mental sorrow.

NOTES.

Varahamihira now gives the results of Sunapha and other Yogas he has given in stanza 3. A person will be a King or his equal only when the planets, causing this (Yoga) Sunapha are exalted and powerful. But when they are weak and debilitated they give the persons some position, which may be important in small localities. Suppose Moon is in Pisces and Saturn is in Aries. There is Sunapha so also when Moon is in Virgo and Saturn is in Libra. The student in these two cases ought not to predict the same

cury causes the Yogas the person will be skilful have sweet speech and be learned in arts If Jupiter causes the Yogas, the person will be rich, charitable, happy, and respected by rulers If Venus, he will be fond of women very wealthy and will enjoy sensual pleasures

NOTES

The stanzas are given with a view to find out the particular results from the special planetary positions in causing these Yogas, *viz* —Sunapha Anapha, and Dhuradhura These results do not apply to Kemadrama as there will be no planets on either side of the Moon If one planet is in the 2nd the result may be given in their entirety if he is strong, but when two or more planets are in one house, the results will have to be predicted for all of them according to their strength and position Suppose Mars and Jupiter are in the second They are friends and augment each others strength But suppose the Sun and Saturn are in the second from Moon The results are greatly neutralised as they are inimicable and counteract each others influences.

STANZA 8

If Sani causes these Yogas the man will enjoy others wealth and articles will be engaged in various works, and a leader of an assembly The Moon, if visible in the day, does mischief but when he is invisible, he will be auspicious Otherwise the results will be different

NOTES

When Saturn causes these Yogas the person will enjoy life at the cost of others. He will be engaged in a variety of work and will also be elected as the leader of men or assemblies This will give him great influence and probably he will support himself at their cost The word used for the visibility and invisibility of Moon is Drisya and Adrisya Bhatotpala explains it as Drisya Chakram In stanza 22 Chapter V of this work I have explained these words and what they mean and refer the readers to it When the Moon is in Drisya Chakra during the day, he will produce evil and when he is in Adrisya Chakra he will be auspicious This will be reversed in the night When the Moon is in Drisya Chakra in the night he is auspicious and when he occupies the Adrisya Chakra during the night he becomes inauspicious.

STANZA 9

When all benefics are in oopachayas from Lagna, the person

will be extremely wealthy. When all benefics are in oopachayas from the Moon, he will be wealthy. When two benefics are in oopachayas, there will be moderate wealth. Less than that will produce little wealth. The results from these will predominate over others.

NOTES

This is shortly and sweetly expressed in the original. The three benefics are Jupiter, Venus and Mercury. The oopachayas are the 3rd, 6th, 10th and 11th houses from the Lagna or the Moon. See stanza 1o, ch. 1 and st 5, ch. II. When these three benefics are situated in the oopachayas from Lagna, the person will be very rich but when they are so from the Moon, he will be rich. When two of the benefics are in oopachayas from Lagna or Chandra, the person will be moderately rich. When one of them is so, he will be little wealthy, but when there are no benefics, there will be poverty. In the following diagram,

Birth.			Moon
			Sun
			Jupitr Venus Murcy

we can easily see that even when Chandra is not in Lagna, the benefics may be in oopachayas from both. Birth is Pisces and the three benefics Jupiter, Mercury and Venus are in the 6th oopachaya. Moon is in Gemini and they are in the 3rd house from him, also an oopachaya. In such cases, when the three benefics are in oopachayas both from the birth and from the Moon, it is hardly necessary to say that the person will be immensely rich or what will be called a millionaire.

End of Chapter XIII.

CHAPTER XIV.

Dwigrahayogadyaya.

(Results from the Conjunction of two planets.)

STANZA 1.

If the Sun conjoins with the Moon, the person will be skilled in machinery and masonry. If with Mars, fond of sinful deeds; if with Mercury, skilful, intelligent, renowned and happy. If with Jupiter, he will be cruel and always doing others work. If with Venus he will make money on stage and by weapons and with Saturn he will be skilful in working ores or earthenware.

Notes

Here Varahamihira is very short and suggestive and the students will have to explain a great deal from their experience and the experience of their instructors The Sun and Moon in *conjunction produce men skilled in* making, handling or dealing with all machinery and under this head we may bring in mechanics engineers, chemists and other workmen Asma means large flatstones used in building houses and the man may be a *mason*, a seller of these stones and examiner of them or cutter and fitter When the Sun joins Mars the person will be fond of sin and vice In all these cases the position of the man has nothing to do with his character *Princes and statesmen, priests* and poets, philosophers and literates have been known to be guilty of the most abominable vices while poor and ignorant men have been known to be strictly moral and religious The tendencies of men are shown herewith and they pursue their *courses suitable to their rank* If the Sun joins an exalted Saturn the person may not become a regular potter but may be in charge of earthenware depot or if he is *in some high political* life, he may prepare rich pottery and take delight in such manufactures

STANZA 2

Moon in conjunction with Mars makes a man a counterfeit, a seller of women, wives and pots and doing mischief to mother Moon with Mercury makes a person polite in speech clever in interpretation, popular, and renowned Moon with Jupiter makes a person successful against enemies chief of that sect or family capricious and wealthy Moon with Venus makes a man skilful in weaving and Moon with Saturn makes a person the son of a second marriage

Notes

The commentator gives various *panyams or saleable articles* Kuta panyam Strepanyam, Asupanyam and Kambhapanyam *When Moon* joins with Mars he will make the native counterfeit all sorts of saleable articles sell women, wines and pots *In fact, in all these expressions* the various relations which a man can have with such articles are indicated The seller of toddy the preparer of that the superintendent of those shops and the forgerer or imitator of *such articles come under this heading* according to the strength of the conjoined planets

A man may sell his daughter, his wife his mother or get other women and pimp them to adulterers In all

these cases he makes some gain and this is due to planetary conjunctions. The son of a second marriage is called punarbhusuta 'born again" Bhatotpala quotes an authority and describes punarbhu as follows When a woman marries and voluntarily neglects her husband marries again a man of her choice from her own sect and thus stands both polluted and pure she is called a punarbhu

STANZA 3

When Mars joins Mercury the person will be a dealer in roots etc., oils, imitation articles and versed in boxing Mars with Jupiter produces a ruler of a city or Raja or a rich Brahmin. Mars with Venus produces cowherds, wrestler, skilful, fond of other women and gambler Mars with Saturn make the man sorrowful, untruthful, and disgraced or blamed

Notes

By the word Mooladi in the original, it is meant to denote bulbs roots, flowers, fibers, cloths and fruits Mercury and Mars in conjunction make a man dealer in the above articles oils of all descriptions preparation and selling of imitation stuffs and also a good boxer.

Jupiter with Mars (called Guru Mangala Yoga) will make a man a chief officer or leader or protector or magistrate in a city or a king or a learned or wealthy Brahmin as we take the reading "Prapta Vitta or prapta vidya"

Venus in conjunction with Mars makes a man a good wrestler, a cowherd, a gambler, skilful and fond of other women It may be noted in this connection that in thousands of horoscopes I have had occasion to examine I invariably found the morals of the individual with this combination very loose and himself (or herself) suffering from venereal complaints. The conjunction of Mars with Saturn culminates in producing misery, falsehood and disgrace in the person.

STANZA 4

When Mercury and Jupiter join, they produce a man who figures constantly on the stage, when Mercury joins Venus the man will be fond of music, dancing, eloquent and protection of lands and assemblies Mercury with Saturn makes a man a cheat and disobedient Jupiter with Venus produces good education, wife, wealth and man of many virtues Jupiter with Saturn produces, barber, potter or cook

Notes

The stanza is easy and requires few notes Those who appear on the stage may do so under various capacities and forms and all the e varieties have to be made out by the relative strength and position of these planets

STANZA 5

Venus with Saturn gives a man small eyes, wealth, from depending upon some females, artistic capacity, ordinary writing and painting Similarly results of combinations of more than two planets must be made out

Notes

The last part requires some further explanation Varaha Mihira true to his *motto of writing little and suggesting much* asks the readers to make out results similarly for larger combinations Suppose the Sun, Moon and Mars are in one house Then we have to take out the results of the conjunction of the (1) Sun with Moon (2) Sun with Mars and (3) Moon with Mars Suppose there are two planets in one house and three planets in another house Then all the results mentioned here must be traced out according to their relative strength Suppose there are 4 planets in one house viz Sun Moon, Mars and Mercury As above suggested, conjunctional results for all these must be made out

End of Chapter XIV

CHAPTER XV

Pravrajya Yoga.

(Renunciation of the world or Sanyasa)

STANZA 1

When there are four or more powerful planets in one house, the *persons born* will *become* Sakva, Aajivika, Bikshu, Vriddha, Charaka Nirgrantha and Vanyasana when Mahaya, Gnya, Guru, Kshapakara, Sita, Prabhakara, and Ina are powerful respectively The Pravrajya Yog is are determined by the most powerful planets When these planets have suffered in defeat, the person will renounce the pravrajya afterwards

Notes.

To the Hindu the spiritual has as much attraction—if not more—as the Material Comforts and taken from such a standard the combinations sketched out here are really very valuable as the person can make out when and what kind of Sanyasi he

will become and what would be his spiritual progress after renouncing the wordly pleasures. There must be four or more planets in a house for this Yoga The following strong planets in this conjunction will produce the undermentioned varieties of Pravrajjya Yoga—

1 Powerful Mars Sakya—those Sanyasis who wear red clothes

2 Mercury—Aajivika—a Sanyasi bearing Ekadanda or single staff.

3 Jupiter — Bhikshu — ordinary Sanyasis who have yellowish rose colored clothes.

4 Moon—Vriddha—Kapalika or one who moves about with a skull in his hand

5 Venus—Charaka—one who carries a chakra or ring or circle

6 Saturn— Nirgrantha — moving about in nude forms

7 Sun—Vanyasana—those who live on roots and bulbs in a forest. Bhatotpala quotes for the first time from "Vankalakacharya' elaborate verses in pure Prakrit and in excellent style Who this great astrologer was and where he lived would be a very interesting research to make The language unmistakeably shows his remote antiquity and it would be quite a gain to astrological literature if we could throw some light upon this ancient astrological writer and his works He apparently seems to have been the author of a Sambita Vriddha stands for Vriddhasravaka and is beautifully explained by Vankalakacharya These Sanyasis stand for devotion to Iswara while Aajivikas are those who are devoted to Vishnu

When two planets are powerful among the lot, the order of Sanyasi will be determined first by the most powerful among them and then the person may embrace the second It is only when a planet is very strong that he makes the man a Sanyasi for a long time If the planet is weak, then he will only make the person long after it but will not induce him to take it up When the most powerful planet is defeated in the planetary fight the person will take up Sanyasa and after some time renounce it. If the last powerful planet is not defeated then the person will die in that Yoga which is ruled by that planet If two of them are powerful and suffer no defeat then, when the first planet's sub period comes he embraces the first and when the sub period of the second planet comes he will renounce the first and take up the second and keep it on If only one planet is powerful and has not suffered defeat then he takes the order indicated by him and keeps it on uninterruptedly

Stanza 2

If the powerful Pravrajya causing planets are in combust with the sun then the persons born

not take up sanyasa but will greatly worship those who have embraced sanyasa If the Yoga karaka and defeated planets are aspected by other planets the person would be making application for Diksha

Notes.

Pravrajja arises only when there are four or more planets in a house Of the most powerful of these which cause this Yoga, the combusted planets produce no Diksha or Sanyasa but produce admiration or regard for those who have taken Sanyasa similar to that which the planet governs Regarding combustion or Asta, Bhatotpala says that simply because a planet is in the same house with the Sun, it must not be presumed that he is in combustion, neither should it be presumed that the planet who is in the 2nd house from the Sun is not in combustion The fact of combustion or not must be ascertained by regular mathematical calculations If the powerful Yogakaraka planets are defeated and aspected by other planets, then the man will simply make application to be admitted but they would not become Sanyasis. In the first stanza it was alleged that powerful planets, defeated in planetary fight would give sanyasa' and then would make him renounce it afterwards. But now he clears this by saying that the man would take up sanyasa only when the planet is not aspected by other planets. But when others aspect the planet then the man will only be applying for it without taking or getting The planet will give Sanyasa during his sub period, when in the gochara movements, he obtains the greatest strength

STANZA 3.

When *Janmasa* is not aspected by other planets, but aspects Saturn, or when Saturn aspects the weak janmasa or if Moon is in Saturn's drakkana and occupies the Amsa of Saturn or Mars and has saturnine aspect, the person will have *Diksha*

Notes.

Now he gives three sets of combinations, when the Diksha or the ordainance of a Sanyasi may take place even when there are not planetary conjunctions of four or more in one house Bhatotpala explains Janmasa as the lord of the house occupied by the moon at the time of birth

(a) If this lord is not aspected by any other planets but aspects Saturn, then *there will be a Pravrajja yoga The Sanyasa then will take that form* which is ruled by Saturn as mentioned

in the first stanza This comes in during the sub period of the most powerful among these two—viz Janmasa and Saturn

(b) When Saturn is powerful and aspects the weak lord of the house occupied by the Moon then the saturnine form of Pravarajjya will be obtained

(c) If the Moon occupies a saturnine Drakkana in any sign, and also occupies the Navamsa of Mars or Saturn, and is not aspected by any other planet than Saturn then the man will assume the Sanyasa peculiar to Saturn

Here the commentator insists on the necessity for also applying the conditions laid down in the first two stanzas that is we must take into consideration the planetary combustions and defeats

STANZA 4

If Jupiter, Moon and birth are aspected by Saturn, and if Jupiter is in the 9th, the person born would be a Raja who would write on Shastras or sciences If 9th is occupied by Saturn unaspected by any planet, the person will become a Dikshita when he is born in Raja yoga

NOTES

Here Varahamihira gives two combinations peculiar to Kings

(a) If Saturn aspects the Moon, birth and Jupiter with Jupiter in the ninth (9th) house then, a king in whose horoscope such conjunction rises, becomes a writer on sciences Bhatotpala here gives instances of persons who, although born as rulers and princes become great as scientists and philosophers This is a strange fact brought to light by him

He quotes Kanada Buddha, Panchasikha Varahamihira and Brahma Gupta Kanada was the first great writer on Tarka or Sanskrit logic and his system even to day goes under the name of Kanada matham From what Bhatotpala says Kanada must have been a royal personage who devoted himself to sciences and who became a great authority on Hindu Logic or Tarka

Buddha is too well known a royal personage who renounced the regal pleasures when young and enunciated one of the most profound systems of religious faith and philosophy Panchasikha must have been a well known Prince and writer on science before Bhatotpala s time Who he was and what he has written are now not known From this statement of Bhatotpala, Varahamihira appears to

STANZA 5

Pushya—Control over passions popular, learned, rich and charitable

Auslasha—Dissimulator, clever in selfishness, sinful, ungrateful and a cheat

STANZA 6

Makha—Many servants and great wealth, enjoying respector of elders and gods and very enterprising. Pubba—sweet speech liberal handsome, fond of travelling and royal servant

STANZA 7.

Uttara—Popular, self acquired property—enjoying and happy

Hasta—enterprising — intelligent or (shameless), drunkard cruel and thievish

STANZA 8

Chitta—Using various cloths and garlands good looks and limbs

Swati—Polite, merchant, kind hearted, (not able to endure thirst), sweet tongued and generous

STANZA 9

Visakha—Jealous, avaricious, handsome, clever speaker, and quarrelsome, or maker of money

Anuradha—Master, or Chief, living in foreign countries, not able to bear hunger and fond of travelling

STANZA 10

Jaista—Few friends, contented, charitable, very irritable

Moola—Proud, rich, happy, good, steady and enjoying

STANZA 11

Purvashadha—good and pleasant wife—proud and a steady friend

Oottarashada—Polite, konwing, virtuous, many friends, grateful and popular

STANZA 12.

Sravana—Rich surroundings learned good and liberal or liberal to wife wealthy and renowned

Dhanishta—Liberal, rich, courageous, fond of music and money.

STANZA 13

Satabhisha—Plain and truthful, striken from sorrow through females, etc., killer of enemies, adventurous and irreconcilable

Poorvabhadra—sorrowful, loss of money through females skilful and miserly

STANZA 14.

Oottarabhadra—Good speaker, happy, many children and grand children, successful over enemies and charitable.

Revati—Well developed organs, popular, courageous, clean and wealthy.

Notes.

Riksha has been explained by Varahamihira to mean (1) constellations and (2) Zodiacal signs (see st. 4 ch. I) Here both of these are explained.

In st. 8 of this there are two readings.

1 Kripalu=generous.
2 Thripalu=thirsty.

In st. 9 there are two readings.

1 Vachanapatuhu=clever speaker.
2 Arthapatuhu=clever in earning money.

In st. 13 two different interpretations are given (1) strijitaba, conquerred by females and Dhani=wealthy and patuhu=clever. Or Strijithadhani=one whose wealth has been conquered by females. These results must be predicted according to the strength of the Moon. If he is weak in a constellation then there will be very faint traces of the characteristics. If he is strong, then these qualities will be possessed to a larger extent.

CHAPTER XVII.

Rasisiladhyaya or the Lunar effects in the various signs.

STANZA I.

1. Moon in Aries—Round and red eyes, eating hot and light food, fond of grains, easily calmed—traveller, passionate, fleshless knees, changeable wealth, courageous, liked by females, good servant, bad nails, cut or scar in the head, proud, chief among brothers, has Sakterakha (line) in the palm, capricious and dreading water.

STANZA 2.

2. Moon—in Taurus, Handsome, playful walk, long thighs and face, back sides and face contain some marks, liberal, bearing fatigue, possessing paraphernalia, begetting girls—phlegmatic, separated from elders, relations, family, wealth and children, popular, patient, strong digestion, loved by females, firm friendship and happy in the middle and end of his life.

STANZA 3.

3. Moon in Gimini—Fond of women, skilled in sexual sciences, red eyes, scientist, ambassador, curled hairs, clever knowledge in wit and human nature and gambling, handsome organs, sweet speech, good eater, fond of music, skilled in dancing, playing with impotents, high nose.

STANZA 4.

4. Moon in Cancer—Walking in curves quickly, high buttocks, submissive to women, good friends, astrologer, many houses, waxing and waning wealth like the Moon, short, stout neck, amenable to kind words, fond of friends, water and gardens.

STANZA 5.

5. Moon in Leo—Angry, high or broad cheeks, colored eyes, few children, hater of women, fond of flesh, wilderness and mountains, long displeasure, suffering from complaints arising out of hunger, thirst, stomach, teeth and mind, liberal, courageous, fixed, proud mind and obedient to mother.

STANZA 6

6. Moon in Virgo—Walk and sight will be characterised by modesty, bent shoulders and hands,[1] happy, sweet speaker, truthful, charitable, skilled in arts, learned in shastras, intelligent, passionate, possessed of others wealth and houses, foreign residence, calm speech, female children and few issues.

STANZA 7.

7. Moon in Libra—Fond of worshiping Gods, Brahmins, pious people, intelligent, clean, submissive to women, tall, long nose, weak and disjointed organs, traveller, rich, ill-developed organs, clever in merchandise, having the second name pertaining to God, sickly, helping relations and coerced and rejected by relations.

STANZA 8.

8 Moon in Scorpio—Broad eyes and chest, round knees, buttocks and thighs, separated from parents and Guru. Sickly in infancy, respected by Royal members, honey-color, cruel, has marks of fish vajrayudha, and bird, secret sinner.

STANZA 9

Moon in Sagittarius—Long face and neck Paternal wealth liberal, poet strong, clever speaker, thick teeth, ears, tips and nose, active worker, fine arts, bent shoulders bad nails strong arms highly intelligent, skilled in righteous knowledge, hater of relations and won over by fair means and kind words

STANZA 10

10 Moon in Capricorn—Pleaser of wife and children pretending charity, lean in the lower half, good eyes lean buttocks grasping intelligence, *popular, idle not able to bear cold traveller, strong or liberal poet*, learned miserly, incestuous and low intercourse, shameless and merciless.

STANZA 11

11 Moon in Aquarius—Long neck like a camel bulging veins and arteries, rough closely haired, and long body, big legs thighs buttocks, back waist and face, stubborn fond of others wealth and women and sinful, changeable fortune, surrounded *by good flowers, scents and* friends bearing fatigue on the way

STANZA 12

12 Moon in Pisces—enjoying others wealth and aquatic articles, fond of wife and clothes, well proportioned and handsome body prominent nose big head, conquerring enemies submissive to women charming eyes enjoying treasure trove, lustrous articles, wealthy and learned

STANZA 13

When the Moon the sign in which he is and its Lord are powerful the results indicated *above will be fully verified. The other planetary results must* be similarly suggested

Notes

The Moon at the time of birth occupies a zodiacal sign and this is technically called the *janmarasi Moon is* identified with the *rising constellation* at the time and will be moving there If the Moon is strong as well as the house and its lord he occupies, the results predicted will be completely visible But when two of them are powerful they will be partly visible When one is powerful there will be traces of these characteristics. But

when all of them are weak, then there will be no traces even of the qualities named in the respective places The author is now going to relate the results from the occupation of other planets in the various houses of the zodiac and desires the readers to judge of them on the lines of argument suggested here As the results of the occupation of the Moon in the 12 zodiacal signs are clearly given in simple language, I do not think any further notes in this connection are wanted

CHAPTER XVIII

Rasisiladyaya

Or the results of planets in the various houses of the Zodiac.

STANZA I

When the Sun is not in his deep exaltation in Aries the person will become famous clever traveller, possessed of little wealth and bearer of arms When the Sun is in Taurus the person will sell scents and clothes, hate females and be clever in drumming and music

Notes

Aries extends over 30 degrees of the zodiac and in its 10th degree the Sun is in Swatunga or deep exaltation But in the 1st 9 degrees and from the 11th to the 30th degrees inclusive he is said to be in exaltation in Aries When he is in deep exaltation, the Sun will make the man very famous clever, wealthy and commander of men bearing arms So much is not in the original but Bhatotpala rightly adds in his commentaries the results above sketched getting his information from other valuable sources

STANZA 2

When the Sun is in Gemini the native becomes educated, astrologer and wealthy In Cancer he makes the native angry, poor, doing others work, and suffer from fatigue by travelling and other cares In Leo the Sun causes love in forests mountains and cattle courageous and dull When the Sun is in Virgo, the person becomes skilful in writing, painting, poetry, philosophy and mathematics, and possesses a feminine body

STANZA 3

When the Sun occupies Libra he makes the man a toddy-seller, drunkard, traveller, goldsmith and mean When the Sun is in Scorpio he makes the man cruel, adventurous and rash, making profits by sales of poisonous substances losing wealth by robbers,

and skilled in military weapons, and destroyer When the Sun is in Sagittarius the person will be respected, rich, angry, doctor and artisan When the Sun is in Capricornus the person will be mean, ignorant seller of low articles, little wealth, covetuous and enjoying at others cost

STANZA 4

The Sun in Aquarious makes a man mean, separated from children and wealth and poor. The Sun in Pisces causes wealth through articles found in water and fondled by women When the Sun and the Moon are combined in a Rasi marks or moles in the organ which is governed by Kalapurusha, are governed.

Notes.

The stanzas are easy enough As per author's previous suggestions, the results indicated by the Sun in the twelve zodiacal signs will be full when the Sun as well as the house he occupies and its lord are strong In stanza 4 ch. I of this work I have clearly explained the different organs governed by Kalapurusha Thus if the Sun and the Moon are in Aries the person will have a mole or mark on the head If they are in Scorpio the mark will be on the sexual organ

STANZA 5

Mars in Aries and Scorpio—Respected by Kings, traveller, commander, merchant, rich, cut or scarred body, thief, running through various sense pleasures or objects

Mars in Taurus and Libra—Submissive to women, ungrateful friend, fond of others wives, cheat, fop, timid and unsocial

STANZA 6

Mars in Gemini and Virgo—jealous, sons, friendless, grateful, clever in music and martial work, miserly, undaunted and mendicant

Mars in Cancer—rich, wealth procured through ships or through travelling, intelligent, wanting in organs and cruel.

STANZA 7.

Mars in Leo—poor, enduring, travelling in forests, few children and wife.

Mars in Sagittarius and Pisces Many enemies, minister, renowned courageous and few children

Mars in Acquarius —Sorrowful poor, traveller untruthful and irritable

Mars in Capricornus —Much wealth and many children, and King or his equal

STANZA 8

Mercury in Aries and Scorpio —Fond of gambling borrowing and drinking atheist thief poor bad wife, cheating and untruthful.

Mercury in Taurus and Libra.- Fond of getting instructors children, wives and wealth Liberal and respectful to elders Mercury in Gemini—liar, skilled in arts and sciences polite speeches and fond of happiness Mercury in Cancer—wealth through water, and hateful to his relations

STANZA 10

Marcury in Leo —Hateful to women withoutwealth, happiness and children, traveller, stupid fond of women and disgraced by his own community

Mercury in Virgo —Liberal, learned, many noble qualities happy, patient expedient or resourceful and intrepid

STANZA 11

Mercury in Capricornus and Aquarius —Engaged in others work, poor, not fond of arts, debtor, carrying out others orders

Mercury in Sagittarius —Respected by king learned, timely speech

Mercury in Pisces —Winning over servants to his side, and mean artist

STANZA 12

Jupiter in Aries and Scorpio — Commander, possessed of large family, children and wealth, liberal and good servants forgiving, handsome, good wife and famous

Jupiter in Taurus and Libra — Healthy, possessed of happiness, friends, wealth and children, liberal and popular.

Jupiter in Gemini and Virgo — Surrounded by worldly paraphernalia or *titles, children and friends*, minister consul and happy

STANZA 13

Jupiter in Cancer.—Possessed of great wealth and gems, children, wife, enjoyment intelligence and happiness.

Jupiter in Leo —Commander and all the results indicated above in Cancer

Jupiter in Sagittarius and Pisces —King or minister or commander or wealthy

Guru in Kumbha will produce the results ascribed to him in canees Jupiter in Capricornus Mean, Poor, unhappy

STANZA 14

Venus in Aries and Scorpio — Fond of other women, losing money through their flattery and hater of his race.

Venus in Taurus and Libra — Self acquired property, respected by rulers, leader of his men, renowned and courageous

STANZA 15

Venus in Gemini Doing rulers work or service, wealthy and learned

Venus in Virgo —Doing very mean acts. Venus in Capricornus and Aquarius popular, slave to women and intercourse with bad women

STANZA 16

Venus in Cancer—gives two wives mendicant timid, full of sexual passion and sorrow through it

Venus in Leo — Getting wealth through a woman handsome wife and few children

Venus in Sagittarius -Adorned with many good qualities and rich.

Venus in Pisces —Learned, wealthy respected by rulers and very popular

STANZA 17.

Saturn in Aries —Ignorant, itenarant, cheat and friendless

Saturan in Scorpio —Imprisonment, whipping, capricious and merciless

Saturn in Gemini and Virgo.—Childless, poor, shameless, unhappy, not knowing painting, protective officer and chief man One reading is skilled in painting Another reading says he will be Rakshasa pathi or lord of Rakshasas or evil genii

Saturn in Taurus—Connections with prohibited and low caste women, ordinary wealth and many wives.

Saturn in Libra.—Famous, respected by communities, towns, army and villages, wealthy

Saturn in Cancer.—Poor, loose teeth motherless, childless and ignorant

Saturn in Leo —Bad, childless and unhappy, carrying loads.

STANZA 19

Saturn in Sagittarius and Pisces.—Good death or happy in the end, confidant with princes or rulers, good children, wife and wealth, commander of towns armies and villages.

Saturn in Capricornus and Aquarius-Getting others women wealth and others houses, chief of towns, villages and army. Short sighted, dirty, permanent wealth, general prosperity and enjoying

NOTES.

In the results sketched above, they must be predicted in full, when the house is strong, as also its lord and the planet which occupies it. If two of these are strong, the results will be moderate. If one of them is strong there will be some of these characteristics: but if none of these is strong, then there will be traces of these results. For the sake of brevity I have not added many notes to these stanzas and I dont think they are needed as the translation itself is given in the simplest language possible. These results given by Varaha Mihira must be carefully predicted. As in medical drugs so also in planets individually, each may have its most prominent characterstics, but it is constantly influenced by time, place physical and mental conditions, habits and nature and the greatest skill of the doctor and the astrologer is wanted in discriminating the right result. Readings differ and sametimes they give radically opposite meanings. It is extremely difficult to say which is correct and as these planetary rays of light are mixed up with the different rays of light of the zodiac it is possible to imagine results of quite a different nature from what we may expect from ordinary conjunctions. In st 17 under "Saturn in Gemini and Virgo," one reading is "Kusalasch Lakhay' meaning one well skilled in painting. The other reading is "skhalitascha Lakhay" meaning one who is discomfited in his attempts at painting These two are radically

different in purport One reading is Raksha Pathi or he who protects people and another reading is Rakshapathi or lord of evil genii or Rakshas or giants mentioned in many of the Paranic works This must be taken as referring to one who commands evil natured or bad men

STANZA 20

The results which have been stated for the presence of Moon in each Rasi, and the results of aspects on Moon by other planets in the different signs will have to be applied for Lagna The prosperity and adversity of each Bhava, must be predicted by the strength of the Bhava and its lord

NOTES

What the author means by this is that all those results which are attributed to the Moon in each sign will also apply to each of the signs or Lagnas. A man born in Aries will have the results predicted similar to those attributed to the Moon when he is in Aries. See St 1 ch XVII

Maharishis have said that the results of the Lagna as well as of the Moon are similar, and bear no difference, because they are similar in nature. (See Notes on st 8 ch VII) Satyacharya the great authority on whom Varaha Mihira relies for support thus gives the results of the various Lagnas

Aries as Lagna—Bad nails irritable creating quarrels, stammering bilious and windy temparament, miser, suffering much from diseases losing parents at an early age few children helping relations and brothers perilous going to foreign countries doing unremunerative work getting as a wife a woman who is already married or who is base in character *or a tale bearer, or who has lost a limb, friendly, windy or bilious* complaints death by poison, or by the treachery of his own men or by fire, or rain or by falling from fort walls

Taurus as Lagna,—Thick lips, nose, cheeks, big forehead, windy and phlegmatic, liberal spending in various ways female children, few sons doing much evil to parents, active engaged in immoral work wealthy, fond of wife, destruction by weapon, doing always bad to relations, he will die in a foreign country by weapons chains or ropes beasts fatigue, water, cross or by force, travelling or quadrapeds

Gemini as Birth sign,—Defective or abnormal organs polite, specially skilful in work, mixed temparament

two mothers, ordinary intelligence and body respected by holy men and parents few brothers, suppressor of enemies virtuous fond of many works charitable, making remedies for illegal sources of wealth many wives gets over many diseases death by rutted elephants, wild beasts poison animals or water

Cancer as Lagna —Capricious diseased sexual organ timid, mole or mark on the chest, windy and phlegmatic temparament quick comprehension, sinful, troubled by enemies misappropriating others monies rejected by relations having miscarriages doing hard work in foreign countries, leader of other people, unrivalled wife suffering defeats respected by large communities death by neck disease ropes phlegm breaking of bones separation of limbs by cuts or dropsy

Leo as Lagna — Fond of flesh, bilious sufferings big losses undertaking many enterprises big family, misery loved by good people famous, causing trouble to brothers, destruction to relations warlike, sorrowless accomplishing work by various devices uncharitable many wives from different castes suffering pain from back knees and teeth death by weapons and poisons, sticks, phlegmatic diseases aquatic animals or thirst

Virgo as Birth sign —Polite speech handsome long arms and legs mixed temperament, good sores, wealthy miser having many daughters quarrels among brothers virtuous, satisfied with small profits clever in work death by quadrapeds of various kinds weapons bilious complaints sorrow burning sensation from diseases or ropes

Libra as Birth —Deformed organs crooked temper, windy and phlegmatic constitution capricious short neck grateful reputation by large deeds fond of serving parents and instructors respected by father brothers and other people traveller, charitable ruin by family troubles widower quarrelsome suffering various sorrows death by a leader relations quadrapeds sorrows from separation fasting or travelling

Scorpio as birth —Large nose belly and face cruel bilious, golden eyes soft and quick walk, leader of foreign ... big family and relations extravagent many issues cruel to unhappy, having many enemies many bulls unrighteous disgust through wife victorious over enemies not inclined to give many charities has enemies in his own family many diseases, death by fever, cutting of limbs capture by enemies ropes, beating sinful diseases or fire

Sagittarius as Lagna.—Thick lips nose and teeth, windy and phlegmatic, *large sexual organ, big arms and* thighs, bad nails, active, warlike, company with bad and base men, loss of wealth through thefts, fire, and fines *from rulers, highly intelligent, greatly* respected, fond of murdering brothers and going to foreign countries, getting wealth from rulers, not much inclined to charity, quarrelling with wife, facial diseases, death by quadrapeds, serpents, rulers, imprisonment and populace.

Capricornus as Lagua.—Small nose, long face, arms and legs, windy, deer-faced, timid, capricious imprisonment, bad wife, little wealth, miserly, daughters, deaths among relations, many brothers, earning wealth through strength, kings or forest, fasting, getting a base woman as wife Quarrelsome, short hairs, weak knees, sickly, death by children, wind, weapon, ruler, poison, falling, elephant, bile indigestion, or loss of way

Aquarius as birth.—Idle, cruel, *chief in family, windy and bilious* disposition. Good nose, spending earnings, many servants, becoming poor through various expenditure, enemy to parents, clan or race people, friends and relations, sinful, acquiring profits to his desires, looking generous and charitable and religious, quarrelsome wife. Phlegmatic or lung complaints, death by *stomach diseases, vomitting or feminine schemes.*

Pisces as birth.—Thick lips fishy eyes, long nose, windy and phlegmatic temparament, dignified, cutaneous eruptions, capricious mind and unsteady work, good earning and spending money servants, respected by his relations and women, chief among his brothers, engaged in righteous work, brought up by father, base but handsome wife, many enemies, danger through nasty blood diseases, lions, elephants, death by base desease in sexual organ, *medicine, fast or* travelling.

When the Lagna and its lord are strong, there will be good health, when the second and its Lord are powerful, he will be rich When the third and its lord are strong courage and brothers prosper. Similarly for all the twelve different significations or Bhavas the results should be ascertained. But these results should be reverted in the 6th, 8th, and 12th, houses. When the 6th and its lord are weak then the results indicated by that house would be destroyed. *The following hints may be carefully noted* The Lagna must be strong as also its lord. The lord of *the house occupied by the lord of*

Lagna or Chandra must also be strong They must have good conjunctions and aspects, and they should not be placed betwixt evil planets The Vergas occupied should be benficial and they must have also clear and brilliant rays The rays of exalted planets are certainly different from the rays of debilitad planets planets in unfriendly signs will have weaker influences than those who are in friendly mansions

End of Chapter XVIII

CHAPTER XIX

Dristi Phaladyaya

(Results of Planetary Aspects)

STANZA I

When the Moon is in Aries, aspected by Mars etc. the person becomes a King Philosopher, equal to a ruler, virtuous, thief, and poor, respectively.

When the Moon is in Taurus aspected by Mars etc. the person becomes, poor, thief, respected by people, ruler, wealthy and servant respectively.

When the Moon is in Gemini aspected by Mars etc, the person will be a seller of weapons, ruler, learned, courageous, weak, and poor respectively

When the Moon is in Cancer aspected by Mars etc., the person will be a warrior, poet, learned, ruler, living by weapons and have eye complaints respectively

NOTES

True to his motto Varahamihira is very brief and suggestive in these stanzas. One or two explnations offered here will be quite sufficient to make his meaning clear.

When the Moon occupies Aries aspected by Mars the person becomes a ruler aspected by Mercury he becomes learned or Philosopher, aspected by Jupiter he becomes a statesman or some other personage equal to a king or ruler aspected by Venus the person becomes virtuous or full of good qualities, some read here 'Vanik' instead of 'Guna' and make it mean a merchant, aspected by Saturn he becomes a theif and aspected by the Sun the man becomes poor

In the case of Saturn, Jupiter and Mars, there will be powerful aspects in the 3rd and 10th, 5th and 9th and 4th and 8th houses respectively as well as

in the 7th from all other planets. Thus when the Moon is in Aries with Saturn in Cancer, Jupiter in Leo and Mars in Virgo, we shall have the aspect of Saturn in the 10th, of Jupiter in the 9th and of Mars in the 8th. When the Moon is in Aries and Saturn is in Libra there is saturnine aspect and the person will become a thief but as Saturn is exalted in Libra the rank of the person may be good among the theifs He becomes their leader. If the Sun is in Libra he aspects the Moon in Aries and makes the person poor as he has his fall in that house The Concensus of Astrological opinion seems to say that the most powerful aspect will be in the 7th house although special sights have been enumerated both in Brihat Jataka and other eminent works When the Moon is in Taurus aspected by Mars the person becomes poor, aspected by Mercury thief, aspected by Jupiter respected by people, some read *Nripadhya* instead of *Nrimanya* and explain by saying that he will be a ruler, aspected by Venus king, aspected by the Sun the person becomes a servant. Similarly explain regularly for other signs and aspects.

These results will also hold good for Lagna or birth sign when aspected by Mars etc.. That is if birth is Aries aspected by Mars the person becomes a king aspected by Mercury learned, by Jupiter equal to a ruler, by Venus virtuous, by Saturn theif and by the Sun poor.

STANZA 2

If the Moon is in Leo aspected by Mercury, etc , the person will become learned in astrology, chief or lord, Raja, barber, ruler and thief respectively

If the Moon is in Virgo aspected by Mercury etc , the man becomes a ruler, commander, dexterous and, aspected by malefics the person lives as a dependent upon women respectively.

If the Moon is in Libra aspected by Mercury etc., he becomes a ruler, goldsmith, merchant and by the evil planets killer of animals respectively

When the Moon is in Scorpio aspected by Mars etc, the person becomes father of twins, polite, washerman, defective in organs, poor and ruler respectively.

NOTES

Here he has commenced from Mercury etc. with a view to shorten the Stanza and make it more suggestive.

The planets are always to be taken in their usual order of the Sun Moon, Mars Mercury Jupiter Venus and Saturn; Suppose we commence with Mercury then the order will be Mercury, Jupiter, Venus, Saturn, Sun and Mars as we are treating of the aspects of these planets upon the Moon Here to cut short the language and give greater suggestion the last three planets are malefics—viz—Saturn, Sun, and Mars and hence he gives one result for all these malefics

If the Moon is in Leo aspected by Mercury the person becomes learned in Astrology. This term *Astrology* in Sanskrit includes both Siddhanta [Astronomical Mathematics] and phalabhaga or predictive or Judicial Astrology. If the Moon in Leo is aspected by Jupiter the person becomes a lord, if aspected by Venus ruler, aspected by Saturn barber, aspected by the Sun king, aspected by Mars a ruler, Similarly for other signs. The word *Yugmapita* is used, which means father of twins. Aspected by Mercury applies to a person who is the father of twins. In the last case it is to be explained as a man being born to one father and then if his mother marries another man and he gets another father. This is very frequently met with among the Western nations The first *Yugmapita* suits well grammatically as representing the father of twins, but the second interpretation seems to be strained from a grammatical point of view.

STANZA 3

If the Moon is in Sagittarius aspected by Mercury the person will protect relations etc., be a king, master of many, aspected by malefics the person will be showy or dissimulater, in attentive to others interests respectively. If the Moon is in Capricornus aspected by Mercury etc, the person becomes King of Kings, Raja, Pandit, wealthy, poor and Raja respectively.

If the Moon is in Aquarius aspected by Mercury etc., he becomes a Raja, equal to a ruler, fond of others wives and aspected by other planets he will be fond of others wives, respectively.

If the Moon is in Pisces aspected by Mercury etc., the person will be a Jester, Raja, Pandit and aspected by malefics becomes sinful.

NOTES.

Here he has not given the results of the aspects of Moon upon Lagna Bhattotpala thus reconciles or explains this ommission. (See Ch I Stanza 19) The Lagna becomes powerful when aspected or joined by its lord, by Jupiter or Mercury. Therefore when Cancer becomes Lagna and Moon aspects it it becomes powerful and good results must be predicted * When other signs become Lagna (Ascendent) and Moon aspects them, they do not become powerful and therefore no good results would follow

STANZA 4

If the other planets occupy *the same horas as the Moon and* aspect him the results will be beneficial. When the lord of the Drakkana occupied by the Moon aspects him the results are favourable If the Moon is aspected by planets in friendly houses, it is good The results which have been stated above for each of the houses of the Zodiac by the occupation of the Moon and the aspecting of other planets will also be similar when the Moon occupies the *Dwadasamsa* of those planets. Hereafter the aspects of the Sun etc,. in the Navamsas, on the Moon in the Navamsas will be detailed,

NOTES.

Hora means half of a sign (see Sts, 9 and 11 Ch. 1) The Moon necessarily occupies some *hora of a sign* at the time of birth Suppose he occupies the Solar Hora in Aries Then if he has *the aspects of planets in Solar Horas* in any other sign or signs the results will be favourable But if they *occupy Lunar Horas and aspect* such Moon the results will be malefic Suppose Moon is in the Lunar Hora in Virgo, then if he has the aspects of planets occupying Lunar Horas in any other house the results will be favorable but if they occupy Solar Horas and aspect the Moon in a Lunar Hora, the results are evil Lagna must similarly be explained Coming to the Drekkana (one third part of a sign) suppose Moon occupies the third Drekkana in Aries. The lord of this Drekkana will be Jupiter, If Jupiter aspects the Moon the results are good The word used is *Tatpathibhi* i.e, lords of those houses By this Varahamihira includes the aspects in *Navamsas, Dwadasamsas and Trimsamsas* When the lords of these divisons aspecting the Moon) are benefics the results are very good, but when they are male

fics, the results are moderate. In support of this view Bhattotpala quotes from Varahamihira's Laghujataka. Planets in friendly or own houses will produce good when they aspect the Moon, thereby implying that planets in unfriendly houses will produce bad. Similarly for Lagna. The results now explained in re the position of the Moon in the various signs of the Zodiac and the aspects of the other planets upon him will hold good in his Dwadasamsas.

STANZA 5

When the Moon is in the Navamsas of Aries or Scorpio aspected by Sun etc, the person will be a ruler or chief of a town fond of killing, clever in wrestling, king, wealthy and quarrelsome, respectively. When Moon is in the Navamsas of Taurus or Libra aspected by the Sun etc., he will be obstinate, fond of others' wives, good poet, happy, poet and fond of others wives respectively.

NOTES.

When the Moon occupies the Navamsa of Mars viz, Aries or Scorpio and has the aspect of the Sun, the man will be protector or Magistrate of a town or city, aspected by Mars he will be fond of killing living objects, aspected by Mercury he becomes a good wrestler or clever in hand to hand fight, aspected by Jupiter he becomes a ruler or a King, aspected by Venus the person gets wealth and aspected by Saturn the man becomes quarrelsome. When the Moon is in the Navamsas of Venus—Taurus and Libra—aspected by the Sun the man becomes stubborn and obstinate, aspected by Mars or Saturn the person becomes fond of others wives aspected by Mercury or Jupiter the man becomes a good poet and aspected by Venus fond of happiness. In the case of the aspects of Mercury and Jupiter Bhatotpala seems to make a slight difference. When Mercury aspects the Moon, the person will be versed in poetry and will also be a good poet. When Jupiter aspects he will be able to compose pleasant poetry

STNZA 6

Moon occupying the Navamsa of Gemini and Virgo, aspected, by the Sun etc., makes the man a stage wrestler, thief, poet minister, musicin and skilful in painting and arts respectively. when the Moon is in his Navamsa aspected by the Sun etc, the person will be lean, miserly or poor,

saint, chief. brought up by females and fond of work respectively.

NOTES.

When the Moon occupies Gemini or Virgo, aspected by the sun he becomes a stage wrestler, aspected by Mars a thief, by Mercury a poet, by Jupiter a minister, by Venus a musician, by Saturn skilful in painting and arts. When the Moon occupies his own Navamsa, *viz* Cancer aspected by the Sun the person will be lean by Mars miser or Poor, by Mercury a saint, by Jupiter minister, by Venus brought up by females, by Saturn *fond of work. Here it will be seen* that for each aspect the author gives only one result. The degrees of *poverty or proficiency must depend* upon the associations and dispositions the planets have in the Navamsa.

STANZA 7.

Moon in the Navamsa of Leo, aspected by the Sun etc., makes a man angry, protege of a king, get treasure trove, brooking no opposition in command, childless and fond of cruel deeds respectively. If Moon is in the Navamsas of Sagittarius or Pisces, aspected by the Sun etc, the person becomes well known for *strength, clever in arrnging armies* in a battle, jester or humourist, minister impotent and righteous respectively.

STANZA 8.

If Moon occupies the Navamsas of Capricornus or Aquarius aspected by the Sun etc, the person has few issues, miserly while wealthy, pride, fondness for his own sectarian deeds, fondness for bad women and miserly habits respectively, when the Sun is aspected by the Moon etc., similar results must be predicted.

NOTES.

Lagna Navamsa must smilarly be explained When the Lagna falls in Karka Navamsa, aspected by the Moon the results) are good but when it falls in any other house having the Lunar aspect the results must be predicted as unfavourable. In the Navamsas the aspects of Taragrahas *viz* Mars. Mercury Jupiter, Venus, and Saturn upon Moon and the Sun *produce similar results The results* predictd by the aspect of the Sun upon Moon will also be the results when the Moon aspects the Sun.

If the sun in Aries and Scarpio is aspected by the Moon, the pe son will be a rul r, if he is in Taurus and Liebra aspected by the Moon, he will be obstinate, if he is in Gemini and Virgo Navamsas aspected by the Moon he will be a stage wre tler, if he occupies his own Navamsan of Leo aspected by the Moon he will be 'ritable if he is in Sagitarius and Pisces, aspected by the Moon, he will be a reputed athlete, if he occupies the Navamsas of Capricornus and Aquarius he will have a few issues if he is in Cancer aspected by Moon, he will be a lean man

STANZA 9.

The results which have now been detailed above for Moon will be full, moderate and meagre as Chandra is in Vargottama, his own house or other houses If the results are bad the above should be reversed. If the Lord of the Amsa is powerful he will give his Amsa Phala in preference to any phala which may be indicated by aspects in the Rasi diagram

NOTES

There are two sets of results by the aspects of planets upon Moon in the Navamsa—good or bad. Take one example. When the Moon is in the Navamsa of Aries aspected by the Sun the result will be good on the man as he will become a protector or chief Magistrate in a town but when Moon there is aspected by Mars the result is bad as the person becomes fond of killing Therefore when the Moon is in Vargottama good results indicated by planetary aspects will be completely given When Moon is in his own Amsa good indicated by planetary aspects will be moderate. When Moon is in other Navamsas then the good results indicated by planetary aspects will be small with reference to evil results The process must be reversed then—when the Moon is in other Navamsas the evil results indicated by planetary aspects will be completely given, when the Moon is in his own Navamsa, the evil results will be moderately given, but when the Moon is in his Vargottma Navamsas the evil results indicated by the planetary aspects will be less or nominal Similarly the results must be explained for Lagna and Rasi in the Navamsa.

Bhatotpala explains by saying that the results of planetary conjunctions, of mutual exchanges of places, in Rasis and Amsas and of their aspects etc. are as immeasurable as are the waters of the mighty ocean and quotes a beautiful stanza in support of his view from Yavanswara.

The Lord of the Navamsa occupied by the Moon or Lagna at the time of birth, if powerful will give the amsa aspect results in perference to Rasi aspect results By this Bhattotpala infers and rightly too that the results of aspects etc in the Hora, Drakkana and Dwadasamsa are not affected by the strength of the Amsa lord. But when this Amsa lord is not powerful both the results of the rasi and amsa aspects must be predicted This refers to the Moon and Lagna and not to the Sun

CHAPTER XX.

Bhavadhyaya.

Effects of planets in the different significations

STANZA 1

NOTES

This is called the *Bhavadhyaya*, Bhava means the exact house which controls certain events of the man's life Take a person born in the first degree of Aries Then the next 30 degrees from the first Bhava and those planets which are within 30 degrees from it are supposed to remain in the first Bhava and affect it according to their powers The importance of *mathematical astronomy* in determining the different Bhava, the correct positions of the planets their conjunctions aspects, exaltations retrogrades, combustions, etc, cannot be sufficiently urged. Every student of Astrology who approches this science without mathematical ability to determine the various plane

ties, by the rulers under some pretext or the other. The person will also have some diseased face This means that the face will not have a healthy appearence and probably there will be cutaneous eruptions, sores, or boils or other skin diseases.

STANZA 2

The Sun in the third produces intelligence and valour. In the fourth he makes a man unhappy anb worried in mind. In the fifth the Sun makes a man, issueless and poor. In the sixth house he produces strength, defeat by enemies.

NOTES.

About the results of the Sun and other evil planets in the 6th house, there seems to be some divurgence of opinion. But on a careful examination there is apparently no cause for any contest Satyacharya lays down a general principle in the following words—All houses or Bhavas (significations) occupied by benefics prosper while the same will be destroyed when malefics occupy them.' Take the 2nd house—denoting wealth. If Jupiter, Full Moon, Venus, or good Mercury, occupies it, the person will have much cash, but if malefics, like Saturn, Mars, or the Sun occupies it the person, must lose wealth or be in poor circumstances. The sixth house denotes debts, diseases, enemies and sorrows. What would the good planets do there as opposed to malefics is a question the solution of which is most interesting for astrological students. Bhatotpala with his usual keen perception of these difficulties comes to our relief and quotes from eminent authors to throw light upon this vexed question. Satyacharya says that if the Sun is in the 6th house he will destroy enemies, disease and sorrow. But Varahamihira in this instance seems to rely more upon the doctrine of Yavaneswara, who says that evil planets, in the 6th increase enemies, disease and sorrows. Quoting from Sphuji Dhwaja, Bhatotpala observes—When the Sun is in the 6th house he makes the person suffer from poison, weapons, burning, hunger, and enemies He also makes him to lose his teeth by fall or by sticks. makes him travel and gives danger or wounds from wild beasts. If Mars is in the 6th house he causes wounds in the bodily organs, eye diseases, rejected by many If Saturn is in the 6th the man has danger, from the falling of stones or thunder bolt, windy complaint and blows from fists. Varahamihira says later on that the results of malefic conjunctions in the 6th will be similar to those proceed by the Sun. Hence there seems to be agreement in his doctrine and

that which is propounded by Sphujidhwaja (*See notes on St 10. of his Ch.*)

STANZA 3

Sun in the 7th—disgrace from women

Sun in the 8th—fine children, defective sight

Sun in the 9th—possessed of children, wealth and happiness.

Sun in the 10th—happiness and courage.

Sun in the 11th—very wealthy

Sun in the 12th—irreligious

NOTES

About the results of the Sun in the 9th house Varahamihira differs from his leader Satyacharya. The latter gives the results thus —

When the Sun is in the 9th the person will act against recognised moral rules, suffer from disease and be a humble mendicant. Experience has shown that Satyacharya seems to be nearer the mark than Varahamihira as person born with the Sun in the 9th are more prone to suffer than to enjoy.

STANZA 4

The Moon in birth makes a man dumb, deranged, stubborn, blind, base, deaf, or servant. If that birth falls in Cancer, Aries or Taurus he gets wealthy, many children or rich respectively. In the second house Moon produces a big family, in the 3rd he makes a man cruel, or an executioner, in the 4th or 5th he will increase those significations. In the 6th house he gives many enemies tender body, weak digestion, weak sexual inclination, cruel mind and laziness

NOTES.

Moon is specially detested in the 6th, 8th and 12th houses as he produces great misery. When he is full or powerfully aspected by benefics these evil results must be greatly modified. When he is weak and has powerful evil aspects he produces much unpleasantness. Weak sexuality may mean that the person may have little inclination to indulge in sexual correspondence or that the seminal discharge takes place very quickly

STANZA 5.

Moon in the 7th makes a man envious and passionately fond of women. In the 8th Moon produces capriciousness and suffering constantly from dysi[illegible]

ments In the 9th popularity, children, wealth, relations and friends. In the 10th house Moon gives success in all undertakings, charitable, rich, intelligent and courageous In the 11th house Mooc produces fame gains and all those items indicated by that house. In the 12th he makes the person troublesome and defective in bodily oegans

NOTES

In all these cases the general principles of astrology, viz, the sources of strength and weakness affecting these planets must not be forgotten in making predictions and attributing these characteristics in full or in part or as the case may be, their absence altogether Suppose Gemini is Lagna and Moon is in Taurus Here he is exalted and good. But suppose he is in Scorpio debilitated and the Lagna is Sagittarius In both these cases Moon is in the 12th from birth and the student must make a difference in predicting results suitable to these places, In Taurus he gives less evil than in Scorpio

STANZA

Mars in Lagna—wounds or cuts in the body.

Mars in the second—dirty meals.

Mars in the 9th—sinful.

In other houses (Bhavas) from Lagna Mars produces results similar to the Sun.

Mercury in the first eight houses, producess l e a r n i n g, wealth, baseness, wisdom, Minister, fooless, versed in philosophy, and endowed with good character respectively and in others he is similar to the Sun in results,

NOTES

Varahamihira is short and suggestive In the 3rd, 4th, 5th, 6th, 7th 8th, 10th 11th and 12th houses Mars is declared to give similar results as the Sun does there For instance when the Sun is in the 3rd from birth he produces intelligence and courage or valour When Mars is in the 3rd from birth, he gives also intelligence and prowess. Mercury produces the following characteristics in the man when he occupies the birth and the next seven houses respectively. In counting in these matters it should begin from Birth itself as one Thus if Aries is birth and Mars is in Leo we have to count from Aries as one, Taurus two Gemini three Cancer four and Leo five. Therefore Mars is in the fifth house from birth and results

named for the Sun in the fifth must be applied to Mars also Mercury in birth produces learning, in the second wealth, in the third baseness in the fourth wisdom, in the fifth a minister, in the sixth no enemies, in the seventh a philosopher and in the 8th a man famous for his character, And in the 9th, 10th, 11th and 12th houses Mercury gives results similar to the Sun

STANZA 7.

Jupiter gives the following results in the 12 Bhavas—from birth thus—learned, good speech miser, happy, intelligent, foeless, eclipsing father, debased, pious, wealthy, profitable work and unscrupulous respectively

NOTES.

When Jupiter is in the 1st or birth house the person becomes learned in the second Jupiter gives good speech in the third miserliness, in the fourth happiness, in the fifth intelligence, in the sixth no enemies, in the seventh Jupiter makes the person greater than his father in goodness, in the eighth the person becomes mean or debased, in the ninth pious, in the tenth wealthy, in the eleventh profitable engagements and in the twelfth unscrupulous character.

STANZA 8

Venus in Lagna gives skill in sexual indulgence and happiness In the 7th he makes the native fond of quarreling and sexual intercourse In the fifth he gives happiness and in other houses the result will be similar to Jupiter And in the 12th Venus gives health.

NOTES

The word used for the 12th is Antya end or last house Bhatotpala explains this as Pisces or Meena and wherever this may fall in, the person becomes wealthy A patanthara or another reading runs thus—*Jhaska Dromencesvath* which means that Venus in Meena wherever it might fall, gives wealth while the other reading is—*Antya Griha Sadihanou'ya* which means that Venus in the 12th gives wealth. The *Antya* here must be construed as Pisces as per commentator I am inclined to differ slightly from him and say that Venus produces good results in the 12th house wherever that may fall in If Aries is Birth then 12th is Pisces and Venus is good So also if Cancer is in Birth and Venus is in Gemini, he will give good, general sources of strength affecting planets alike.

Venus in the 2nd, 3rd, 4th, 6th, 8th, 9th, 10th, 11th, and 12th houses will produce *phalam* or results similar to Jupiter Thus Venus in the 2nd gives good speech, in the 3rd miserliness, in the 4th happiness, in the 6th non enemity, in the 8th baseness, in the 9 h piety, in the 10th wealth, in the 11th gains and in the 12th unscrupulousness

STANZA 9

Saturn in the first gives daily poverty, disease, cupidity, uncleanliness, sickness in early life, and indistinct speech If Saturn occupies exaltation or houses of Jupiter or his own house, which happens to be Lagna, he makes the person equal to a king, protector of villages or towns, learned, and handsome organs In other houses he will give results similar to those given by the Sun

NOTES

There are two readings One goes on thus *Gurust arkshorchhasthaj* which means that when Saturn occupies his own house or the houses of Guru or his exaltation and the other reading runs—*Suh rutst arksl orcl hasll ij* which means when Saturn is in his own houses or exaltation or his friends houses Bhatotpala condemns this reading by a quotation from *Sara ali* which says *Swochay st ajeva bhavaraj* In the second Saturn gives good wealth, fines or penalties from Government and facial disease In the 3rd intelligence and prowess. In the fourth unhappiness and mental worry (See sts 1 2 and 3 of this Ch) and in other houses results similar to those given by the Sun

STANZA 10 .

Take the birth sign etc and the body etc and predict results by the planets occupying friendly, inimicable, neutral, own, and exalted houses Satyacharya declares that benefics and malefics in the houses produce good and bad results in them respectively And the results are reversed in the 6th 8th and 12th houses.

NOTES

The notes given by Bhatotpala are clear and exhaustive Take birth, 2nd 3rd etc up to and including the 12th and assign to them the proper events already enumerated by Varaha Mihira and other astrological writers Thus the birth indicates body, the second family, the 3rd brothers and so forth Here Varaha Mihira uses the word Lagna distinctly and asks the readers to count from Lagna This looks like repetition (See St 15 Ch I) As Yavanaswara has laid down the principle that the Bhavas may be begun by Hora (birth) or *Sasibham* the house occupied by the Moon *i.e.*, from the Moon, Varaha Mihara also supports this view in some instances But here with a view to avoid any reference to Moon as a Lagna (Chandra Lagna) he specially mentions *Lagna* only The prosperity or adversity to the various Bhavas (significations) must be judged by the conjunction of planets in those houses Bhavadhipathi (Lord of the house indicating any event) gives such results as are indicated by the terms under which he occupies a house *Suhrit* means a friend *Ari* means an enemy *Parakiya* means a neutral *S—*

means his own house and *Thunga* means exaltation When the lord of a particular Bhava is in a friendly house he gives prosperity to events indicated by that Bhava Take the birth It indicates body, personal characteristics etc If its lord is in a friendly house he gives a good and healthy body and desirable attributes If he is in an unfriendly house he introduces sickness deformity etc Benefics or malefics in friendly or debilitated houses produce evil to events indicated by that *Bhava* If they are neutral houses their results will be indifferent If they are in exaltation, Mulathrikona their own houses or friendly houses they give prosperity and success to events indicated by that Bhava Bhagavan Gargi is quoted to support this view

According to Satya if benefics are in the 6th, 8th and 12th they destroy the evils *indicated by those Bhavas and if* evil planets are there they increase the evils Bhatotpala quotes Satya here in conformity with the above view In the previous part of this work all planets (*benefics and malefics*) have been declared to be productive of favourable results if they are in Oopachayas of which 6th is said to be one Now it is stated that malefics increaase evils in the 6th house *When two distinct statements are* made by Varaha Mihira, each contradic ting the other the meaning should be thus explained Among the Oopachaya houses (3 6 10 11) evil planets in the 6th must be declared to be inauspici ous and not producing good results attributed to Oopachayas The commentator quotes from Laghu jataka which says that benefics increase the Bhavas *they occupy excepting in* the 6th where they destroy the events indicated by that Bhava Malefics destroy the Bhavas they occupy It is undesirable to have any planets in the 8th and 12th houses Here Varaha Mihira contradicts himself In the 6th according to the above quotations evil planets destroy the evils while according to the present stanza evil planets in the *6th increase the evils But* Bhatotpala very clearly reconciles these apparent contradictions, by stating that Varaha Mihira who studied the several *Matas (systems or methods)* of the ancient Maha Ri shis explains one system in Brihat Jataka and another in Laghu Jataka and this he further supports by a quotation from Varaha Mihira himself from his immortal Samhita where Varaha Mihira thus explains his views with reference to various contradictions which he must have noticed in the course of his extensive and wonderful studies Varaha Mihira observes—"Joitisha is a Veda contradic tions in it cannot be criticised by us, *for it has been compiled by the great* Munis who were blessed with *thrikala Dristi* and therefore I simply give here the many systems propounded by the an cients (see st 7 ch IX Brihat Samhita) Here it will be seen that both the learned Varaha Mihira and his illustrious com mentator Bhatotpala, deal a death blow to such egotists who in their narrow and self elated views, think they are competent to express their own views as against the opinions expressed by the ancient Maha Rishies Some of the braggadocio Western astrologers whose knowledge in astrology is comparable to the knowledge of the tortoise in a small well, think foolishly that they can cure the defects in Astrology by their ill di gested views These may safely refer to the noble remarks of two of the most *eminent astrologers, and think serious* ly whether they are not under the malevolent influences of an afflicted

Luna, when they boast of their learning, which is not even a grain in the sands of the vast ocean

Varaha Mihira clearly points out the different contradictory systems when they are ably and properly supported by equal authorities Bha ot pala here ment ons some other works of Varaha Mihira which have not been before the public in any printed form Varaha Mihira is undoubtedly declared to have written (1) Brihatyatra (2) Laghuyatra (3) Brihatvivaha Patalam and (4) Laghu Vivaha Patalam and in these works he is stated to have given various kundalis or planetary combinations (in horoscopes) to enunciate his principles and the different doctrines he has compiled When I was in Cochin, a few carpenters of great skill and sanskrit ability quoted verses from Varaha Mihira s *Granthasamuchchaya*, which deals with mechanics and carpentry and house building If the books containing the horosespes can be found they will be very interesting factors

STANZA II

Planets in exaltation, in Moolathrikona, in own, friendly, inimicable, debilitated houses, and in combust with the Sun give, good in full, three fourths, half, quarter, little and nil respectively

NOTES

In planetary conjunctions two sorts of results are named (1) good and (2) evil When plantes are inclined to give good they give full when they are in exaltation, three fourths when they are in Moolathirkona, half when they are in their own houses, one fourth in friendly houses, less than that in unfriendly houses, and no good result in debilitation and combust places As regards the evil results the order must be reversed If the combusted neecha planet is inclined to give evil he will give it in full, three fourths in unfriendly houses, one fourth in its own houses in Moolathrikona less than one fourth, and none in exaltation A planet will give full good or bad only when he is powerful and this must be carefully applied to periods and sub periods, As takaverga etc Bhatotpala quotes an ancient authority which runs thus A planet, when inclined to give good or bad will give it in full etc only when he is powerful' The sources of strength here indicated are detailed in Ch II

END OF CHAPTER XX.

CHAPTER XXI

ASRYAYOGA DHYAYA

Results of Planets from their position

STANZA I

When one and more planets are in their own houses the man becomes equal to his relations, chief of his family, respected by relations, wealthy, equal to a ruler, happy, and king, respectively If one and more planets are in friendly houses the person will be brought up by others by friends, by cousins, by brothers, chief of a community, commander and king respectively

NOTES

When one planet is in his own house the person becomes an equal to his relations which means that he will attain to ordinary positions attained by his family members, when two are in their own houses he becomes a chief of the family,

When three planets are in their own houses he will be respected by his relations, when four planets are in their own houses he will command wealth, when five planets are in their houses he will be happy, when six planets are in their own houses he will be equal to a ruler and when the seven planets are placed in their own houses the person becomes a king When one planet is in his friendly house he will be dependent and *be brought up by others* When two planets are so, he will be brought up by friends, when three planets are so, he will be brought up by cousins, when four planets are so his brothers bring him up, when five are so, he becomes the chief of a community or society, when six are so he becomes a commander or general and when seven planets are in their friendly houses he becomes a king

STANZA 2

is one planet in an unfriendly house or *debilitation, the person becomes poor,* when two planets are so he will be unhappy, when three are so, he becomes ignorant or dull when four planets are so he will be constantly suffering from disease, when five planets are in debilitation or unfriendly houses, he gets imprisonment, when six planets are so he will be drowned in sorrow and when seven are so the person commits acts *which would take him to the gallows or* he will be hanged

No results have been stated here for exaltation of seven planets but in this stanza, *phalam* has been stated for seven planets in debilitation Under the present astronomical conditions, calculations and movements of planets such a combination as the debilitation of seven planets seems to be an impossibility For if the Sun be exalted in Aries we can

great personal attractions If benefics join the lunar Hora in even signs, the person becomes tender-hearted, handsome, happy, popular, intelligent and polite speaker

NOTES

Hora means one half of a Rasi or sign and extends over 15° Odd signs are Aries, Gemini, Leo, Libra, Sagittarius and Aquarius In all these the first 15 degrees are under the solar control and hence the Sun is called the *prathama horadhipathi* in these signs If evil planets are in these horas of the Sun, then the person becomes famous etc In the even signs *viz* Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces, the first Hora, or half is ruled by the Moon, and if benefics are in such hora the native becomes kindhearted, handsome, etc

STRANZA 5

If the planets in the same horas are found in other Rasis (signs) the persons born then will have the results moderately If the planets are reversed in Horas and Rasis the persons born will not have the above characteristics

NOTES

The motto of Varaha Mihira to say briefly is terribly fulfilled here He is splendidly helped by the flexible and higly developed sanskrit language and the same brevity and suggestiveness can never be brought out in the poor English language If evil planets are in solar Horas in even signs the results named above will be moderately enjoyed If benefics are in lunar Hora in odd signs the results are moderate But if evil planets are in Chandra Hora in even signs there will be no *phalam* sketched above If benefics occupy the solar Hora in odd signs there will be no phalam When there are two or more planets in similar position the intensity of good, or evil must be proportionately considered (see st 11. Ch 1) Here we see that odd signs are considered as cruel, masculine etc and even signs as mild, feminine etc The Solar Hora must be cruel as compared with the lunar, which is milder There fore cruel planets in cruel houses, in cruel horas give good results If there are some in one and some in the other the results will be neutralised If all the planets are topsy turvey then these good results will not be present

STRANZA 6

If Moon is in his own or friendly Drekkana the person will be handsome and virtuous If Moon is in other Drekkanas the person will get the characteristics of the lord of the Drekkana If the Moon is in Vyala, Udyathayudha, Chatuscharna and Andaja Drakkanas the person born will be vindictive, very cruel, fouling Guru s wife and traveller respectively

NOTES

When the Rasi (sign) is divided into 3 equal parts each is called a Drekkana, or each division gets 10 degrees The lords of these 3 Drekkanas are the lords of the 1st, of the 5th and of the 9th divisions respectively of that rasi When the Moon is in his own or friendly Drekkana he gives beauty and virtue But when he is in other Drekkanas then the characteristics will be decided by the lord of that Drekkana If the lord of that Drekkana where the Moon is becomes his

temporary friend, then beauty and virtue will be full but when he is a neutral, they will be moderate but when he is a foe then they will be absent. *Vyala* means in sanskrit serpent. *Udaya thayudha* means armed with weapons. *Chatushpada* means four-footed or quadrupeds and *andaja* means born of an egg or bird. If Moon is in *serpent Drekkana* the person will be vindictive or highly excitable. The following are Vyala Drekkanas. 2nd and 3rd Drekkanas of Cancer, 1st and 2nd of Scorpio and 3rd of Pisces; if Moon is in *Udayathayudha* the person will be fond of killing or murdering. The following are *armed Drekkanas.* 1st and 3rd of Aries, 2nd and 3rd of Gemini, 2nd and 3rd of Leo, 2nd of Virgo, 3rd of Libra 1st and 3rd of Sagittarius and 3rd of Capricorn.

If Moon is in quadruped Drekkanas the person will commit adultry with his instructor's wife and the following are quadruped Drekkanas: 2nd of Aries, 2nd and 3rd of Leo, 3rd of Libra, 3rd of Scorpio, 1st of Sagittarius and the 1st of Capricorn.

If Moon is in Bird Drekkanas the person will be a traveller; the bird Drekkanas are the following—2nd of Gemini, 1st of Leo, 2nd of Libra and 1st of Aquarius. If now Moon is in the 1st Drekkanas of Cancer, he will be both in his own Drekkana and that of a quadruped also. The results will have to be predicted by reference to both. Suppose Moon occupies the 2nd or 3rd Drekkanas of Leo. He occupies a friendly Drekkana, an armed Drekkana and a qudruped Drekkana. What results should be predicted? Bhatotpala says summarise the 3 sources of results and predict them (See Ch. XXVII.)

STANZA 7.

A person born in the Navamsas of Aries etc., will become, a thief, an enjoyer, learned, wealthy, ruler, impotent, warlike, carrier, servant, sinful, cruel and intrepid. If these Navamsas fall in vargottamas, the person born then will become Master or chief of the above. The results for the Dwadasamsas will be smilar to Rasis.

NOTES.

If any other sign than Aries is Lagna and the Navamsa falls in Aries the person will become a Chief, excepting the sign Taurus, if the Navamsa Taurus rises in any sign the person enjoys well the comforts of this life, if the Gemini Navamsa rises in any other sign than Gemini the person becomes learned. And so for other signs. But suppose Aries is the ascendent and that Navamsa rises at birth. As that Navamsa falls in vargottama, the person becomes a leader or chief of thieves or robbers. Taurus Navamsa is the vargottama for Taurus sign and one born when Taurus is ascendent as well as the Navamsa, will be preeminent or chief among those who enjoy the Goods of life. When Gemini is both the Rasi and Navamsa Lagna, the person will be the chief or leader among the learned (See St. 14 Cha. I.) The results mentioned for the Moon in the twelve signs will be the results for the Dwadasamsa Lagnas from Aries etc. (See Ch. XVII). There are two readings quoted by Bhatotpala for a person born in Meenamsa 1. *Abhiksha* which means fearless and 2. *Adhiksha* which means without sense. The latter cannot be accepted as Varaha Mihira distinctly says *Abhaya* in *Laghu*

Jataka, in this connection, and therefore Abhischa alone is *Sadhu* are acceptable

STANZA 8

When Mars is in his own Trimsamsa, the person will have wife, strength ornaments, generosity, personal attraction, and enterprising spirit When Saturn is in his own Trimsamsa, the person becomes sickly, loses his wife, possesses double heart, enjoys others wives, sorrowful, possessed of houses cloths servants, etc, and will be uncleanly

NOTES

In this stanza Varaha Mihira, uses the word Bhaga which means Amsa, but when he gives the results of Venus in the third he distinctly says Trimsamsa, and hence Bhatotpala rightly interprets Bhaga here as Trimsamsa Besides the results of Amsas have already been stated In odd signs the lords of the Trimsamsas are

Mars	Saturn	Guru	Buda	Sukra
5	5	8	7	5

=30° In even signs the order should be reversed thus

Venus	Buda	Guru	Saturn	Mars
5	7	8	5	5

=30 (See St 7 Cha I)

STANZA 9

When Jupiter is in his own Trimsamsa, the person will have wealth, reputation, happiness, intelligence, attraction, respect, health, hope, and enjoyment When Mercury occupies his own Trimsamsa, he gives the man intelligence, education, show, poetical ability, eloquence, skill in arts, philosophic accumen, enterprise and much respect

NOTES

The stanza is clear and needs no explanation

STANZA 10

When Venus occupies his own Trimsamsa, the man will be blessed with many sons, much happiness, health, popularity, wealth, beauty, vindictiveness, handsome body and enjoyment with many women When the Sun and Moon are in the Trimsamsas of Mars etc, the person will be warlike and slothful, cruel and killing, virtuous and wealthy, happy and learned, handsome and popular respectively

NOTES

There are two readings with reference to Venus (1) Bhogya which means popularity and (2) Bhogya which means wife Both are admissable If the Sun and Moon are in the Trimsamsa of Mars the person will be warlike and slothful In Saturn s Trimsamsa the person will be cruel, and murderous In Jupiter s Trimsamsa, he will be virtuous and wealthy In Mercury s Trimsamsa, he will be happy and learned In Venus s Trimsamsa he will be handsome and popular

End of Chapter XXI

CHAPTER XXII

PRAKIRNAKADHYAYA

MIXED RESULTS

STANZA 1

Planets in kendras when they happen to be in their own houses, in exaltations or in Moola Trikonas, are mutually termed *karakas* Of these, the planet in the 10th will be the best karaka

NOTES

Mixed results or enumeration of various matters goes under the name of *Prakirna* If there is any planet in a Kendra from birth, which is his own house or exaltation or Moola Thrikona and there s another planet in a similar state in another Kendra, these two planets are said to be the Karakas mutually or to one another Of these Karakas the most powerful is the one who occupies the 10th This requires a little more explanation

Buda is in Lagna Kendra and in his own house and he becomes a Karaka Guru is in the 10th house and being in his own house he becomes a Karaka Guru is in the 10th from the Karaka Buda and becomes thus the most powerful karaka

Guru			Birth Buda
	Rasi		

STANZA 2

If birth falls in Cancer with Moon in it and Mars, Saturn, Sun and Jupiter are in exaltations they become mutual karakas For the planet in Lagna, the planets in the *Ambara* and *Ambu* become karakas

NOTES

Bhatotpala gives a Kundali or Zodiacal diagram which belongs to Sri Rama the national hero of India His horoscope as explained by Valmiki in Bal kanda is thus given in the Ramayana

In this stanza Varaha Mihira clearly refers to Rama s horoscope This proves the great antiquity of Ramayana

Such a Combination of planets is of rare occurance and in this five planets are exalted and Moon is in his own house Here the planets are not only in Kendras but also in their exaltations and they become karakas to each other the results of which will be explained later on

Venus	Sun	Mercury	Ketha
	Rama s Horoscope Rasi diagram		Birth Moon Jupiter
Mars			
Rahu		Saturn	

Ambara means the 10th house and Ambu means the 4th house When there is a planet in birth and there are planets in the 4th and 10th, those planets which are in the last two houses become Karakas of the former i e the planet in the ascendant

STANZA 3

If the planet in the 10th house from the planet who occupies his own house or Moola thrikona or exaltation, happens to be a Nisarga friend and also Thatkalika, he becomes a Karaka

NOTES

He gives here a separate case altogether unconnected with Kendra planets If a planet is not in Lagna Kendra but occupies any other house and another planet occupies the 10th house from such a planet and this 10th house happens to be its own house or Moola thrikona or exaltation then this planet becomes a Karaka provided he is an intimate friend to the other planet Here Bhatotpala seems to make some difference in *Karakas* The planet in the tenth house does not become a karaka to the planet from whom he is in the 10th

Take Sani *in Meena, Buda is in* his own house Sani now becomes a Karaka, but not a karaka to Buda Sani is a temporary as well as a permanent friend of Buda and is located in the 10th house from Buda

Sani		Ravi Kethu	Sukra Kuja Buda
	Rasi		Lagna
	Rahu		Guru Chandra

The use of these *Karakas* is elaborately given in Varahamihira s Yatra During the Dasas of Karakas the person will do well to go to some ruler, win his favour and serve under him, so that his *difficulties may be warded off* Rikta Dasa (Defeated planet s Dasa) the *Dasas of the lords of birth* and Chandra and during the sub periods of their enemies, the results will be bad and hence the recommendation to go and serve under some monarchs (see notes on Ch XI St 19)

STANZA 4

If the Lagna falls in Virgottama, if good planets are in the Vesi, *if the Kendras are not un* occupied, if there are Karaka planets, then the person will be happy

NOTES

Vargottama Navamsa will be the 1st Navamsa of the movable, the 5th Navamsa of the fixed and the 9th Navamsa of the *double bodied* signs and when examined will be found to fall in the same houses Thus the Vargothama *of Aries will be Aries in the Navamsa,* that of Taurus will be Taurus and Gemini will fall in Gemini This also applies to Moon *Vesi* means the 2nd house from where the Sun is located for the time being This must be occupied by benefics There are four quadrants from Lagna and one of them at least must be occupied by planets Here if *evil planets are found, the good will be* moderate but if benefics are there, the results will be eminently satisfactory Bhatotpola quotes a verse from Varaha mihira s Yatra, which says that in travelling or in any business or in birth there must at least be a benefic in one of the Kendras If all the factors enumarated above are present then the happiness *will be unlimited, but when less,* the results will also be proportionately less *When there are Karakas in a horoscope* it is good (See Ch I st 14 and 20)

STANZA 5

If Guru, Janmadhipathi, or Lagnadipathi occupies a Kendra the person will have happiness

in the middle of life Planets in Prustodaya, Oobhayodaya and Sirshodaya give results in the end, middle and beginning of the man's life respectively

NOTES

Janmadhipathi means the lord of the house where the Moon stays at the time of birth Lagnadhipathi is the lord of the birth or ascendant If any one of these or Guru occupies a Kendra, the person gets happiness in the middle life If the Lord of the Dasa happens to be in Aries, Taurus, Sagittarius or Capricornus at the time of commencement of his period, he will give results at the end of his Dasa If the planet occupies Pisces, than the results will be given in the middle, and if the planet is in Gemini, Leo, Virgo, Libra Scorpio, or Acquarius the results will be produced in the commencement These results may be good or bad and they will be given by the Dasanatha at the time indicated Thus we have here to refer to their Gochara movements to find out where they are and when they begin the Dasas Gargi is quoted by the commentator to support this explanation as the original is short and silent

STANZA 6

The Sun and Mars give results when they enter a house, Jupiter and Venus in the middle and Saturn and Moon in the end and Mercury always

NOTES

Here the results are indicated with reference to the Astakavarga already explained in Ch IX Take the Sun He gets certain power according to Astaka varga calculations and thereby becomes powerful to give good or evil results Divide the Rasi into 3 equal divisions The Sun and Mars give their results when they enter a Rasi and before they leave the 1st division Jupiter and Venus do so in the 2nd division and Saturn and Moon in the 3rd division But Mercury continues to give his results all through the house he occupies

END OF CHAPTER XXII

CHAPTER XXIII

Anistadhyaya or Misfortunes

STANZA 1

If the 5th and 7th houses from Lagna or Chandra be occupied or aspected by benefics or their lords, then these Bhavas will prosper if not they will suffer

If Kanya falls as birth with Ravi in it and Sani in Meena, the wife will be lost If in this conjunction the 5th house is occupied by Kuja, he causes loss to children

NOTES

This Chapter is called Anista or Anista and means that which treats of misfortunes When a horoscope is given to an astrologer he will be able to say from what misfortunes the person is suffering from and this is very important for men to know If the 5th house from Lagna or Moon is occupied or aspected by benefics or its lord, the person will be blessed with children If the 5th house from Lagna or Chandra is not so occupied the person will be

childless There are 12 kinds of children mentioned in the Sastras and Combinations for all these varieties are quoted from Saravali by Bhatotpala

The twelve kinds of childern are —

(1) Aurasa —born to lawful wife
(2) Kshetraja—born to one's wife with the consent of husband
(3) Datta —given in adoption
(4) Kritrima —nursing any one as one s own child
(5) Adhama Prabhavan—one born to a wife without the husband s knowledge by a low caste man
(6) Gudhothpanna —one born to wife *similarly but for men* of equal caste
(7) Apaviddha —one neglected after birth
(8) Pounarbhava —a child born to a second husband after the woman renounces the first
(9) Kanina —born to Daughter
(10) Sahodha —born to secondwife
(11) Kritaka —a child purchased
(12) Dasiprabhava —born of illegitimate Connection

Saravali thus explains these varieties of children If the 5th house in a hors cope belongs to a benefic or has its conjunction or aspect the person will have children

If the 5th house falls in any one of the 6 divisions of Guru or falls in a beneficial sign the person will get legiti*mate child en*

If the 5th house from Lagna or Chandra, whichever is more powerful, has beneficial aspects the person will have lawful children If the Navamsa of the 5th house falls in a beneficial sign the number of children will be determined by that Navamsa If a benefic aspects it the number will be doubled If this falls in a malefic Amsa the number of losses will be determined by that Navamsa If the 5th falls in the Sani s house aspected by Buda the child will resemble Sani If Guru, Kuja and Ravi aspect the same the child will be blind

If the 5th house belongs to Buda aspected by Sani Kshetraja will be born If the 5 h house belongs to Sani with Sani there aspected by Chandra the son will be adopted If the 5th house belongs to Buda with Buda there aspected by Chandra, the child will be pur*chased*

If the 5th house joins Kuja s Saptamsa with Sani there unaspected by other planets the child will be Kritrima If the 5th house falls in Sanis verga with Ravi there aspected by Kuja the child will be *Adhama Prabhava* If the 5th joins Kuja s amsa with Chandra there aspected by Sani, unaspected by other planets, the child will be Gudhotpanna

If the 5th joins Sani s Verga with Kuja there aspected by Ravi Apaviddha will be born as per Charaka Muni

If the 5th falls in Sani s Verga with Sani and Chandra there aspected by Sukra and Ravi the child will be Pounarbhava

If the 5th falls in Cancer conjoined or aspected by the Sun the child will be Kanina

If the 5th falls in Ravi s or Chandra s divisions with Ravi or Chandra in it aspected by Sukra the child will be Sahodha

If the 5th falls into malefic signs aspected by powerful malefics unaspected by benefics, the person will haved

no children If the fifth house falls in Sukra's Navamsas, aspected by Sukra the children will be from concubines

If the 5th falls in Chandra Navamsa with his aspect, similar results must be predicted If the 5th falls in Sukra or Chandra vergas and conjoined or aspected by them there will probably be daughters or the child's nature will partake of that Rasi Similarly if the 7th house from Lagna or Chandra is combined or aspected by benefics or its lord is there, there will be prosperity to wife If there is no conjunction or aspect for the 7th then there will be no wife Here the author has quoted two Bhavas, the 5th and 7th as examples and thereby shows the readers that these principles may be extended to all other Bhavas Bhatotpala quotes Yavaneswara who says that the events of life may be judged either from Birth or the Moon There seems to be some contradiction in the views of the learned Commentator In Ch I V st 20 in his valuable notes he says that the different Bhavas must be taken from Lagna and not from Chandra and that is the reason why his author Varahamihira repeats Lagna Dehadi Bhavyhi See notes If Venus, Jupiter, Moon or Mercury or all of them occupy or aspect the 7th or if the 7th falls in the house of any one of these or their divisions then the nature of the wife will be according to the Lord of the verga or the nature of the sign If the 7th from birth or Moon, whichever is powerful—is combined or aspected by malefics there will be loss or destruction o wife If the 7th house is occupied by Saturn and Moon his wife will marry separately while he is living The number of wives will have to be determined by the number of Navamsas the lord of the 7th has gained or by the number of planets who aspect the lord of the 7th If the 7th falls in the Amsas of Ravi, Kuja, Guru or Buda, there will be one wife If the 7th is powerful and occupied by Chandra and Sukra or aspected by them, probably he will have many wives If Sukra occupies or aspects the 7th there will be many wives. If Guru and Sukra occupy the 7th the wife comes from his own caste If Ravi, Kuja, Chandra and Sani occupy or aspect the 7th the girl will be from a lower caste If Sukra occupies or aspects 7th, the wife probably will behave like a dancing—woman or prostitute If Kanya is birth with the Sun there and Saturn is in Pisces his wife will die before him If in this conjunction Mars occupies the 5th Capricorn the person loses all his children during his life Kuja is exalted in Makara and still be will kill the issues

STANZA 2

If cruel planets are in the 4th and the 8th from Venus or if Venus is between malefics or if Venus is not combined or not aspected by benefics, the wife will be be killed by fire, fall or ropes.

NOTES

In these combinations the fact to be remembered is the death of the wife when the person is living The cruel planets are the Sun, Mars, and Saturn and if these in any order occupy the 4th and the 8th the person will lose his wife by fire or burning If Venus has evil planets in the 2nd and the 12th houses from him the wife will die by fall from an elevated place In this case if Venus is in the same house with malefics, but is placed between two evil planets in ten degrees the same results must be predicted with greater force If Venus does not join with or is not aspected by

any benefic, the wife will die by being tied wi h ropes Some misinterpret this verse but Bhatotpala supports the above explanation by quoting Bhagavan Gargi, who is very clear on this point

Stanza 3

If the 6th and 12th houses from Lagna are occupied by the Sun and the Moon, the husband and wife will have each one eye If Venus and the Sun occupy the 7th, 9th or 5th, the wife will be defective

Notes

In the first half of the verse the 12th and the 6th must be occupied by the Sun and the Moon in any way to produce defective vision in both the couple The second half of the stanza requires that the Sun and Venus must be together in the 5th and 9th or the 7th house to produce defect in any particular organ of the wife

Stanza 4

If Saturn occupies birth, Venus in the 7th when it is in gandantha and if the 5th is unoccupied by benefics the person will become husband of a barren woman If malefics occupy 12th, 7th and birth with weak Moon in the 5th the person will have no wife or son

Notes

The last Navamsas of Kataka, Vrischika and Meena are called technically *chakra sandhies* or important junctions When these Navamsas happen to become the 7th house with Sukra there, with Yama (Saturn) in the Lagna and when the e are no benefics in the 5th, the person s wife will be a barren woman This Combination can arise only in Makara, Vrishabha, and Kanya The author uses the expression *vanadhya pathi* This means that even if he marries two or three wives he will get no children because his wife or wives will be barren women All the malefics may be in 12th, 7th or birth or in any two or three of them, weak Moon must be in the 5th Under such circumstances he will have no wife or children See notes on st 5 ch II for Kshina Chandra

Stanza 5

If Sukra occupies the 7th, which happens to be the Verga of Sani or Kuja and aspected by them the person becomes fond of other women If Sani and Kuja join Chandra in the 7th and have the aspect of Sukra the person and his wife both become adulterous If Sukra and Chandra have Sani and Kuja in the 7th the person becomes wifeless or issueless If female and male planets have Sani and Kuja in the 7th aspected by benefics the couple would be married when old

Notes

If Sukra occupies any one of the Vergas of Sani or Kuja and is located in the 7th and is aspected by any one of them the person becomes adulterous If Chandra Kuja and Sani are in conjunction in the 7th house and aspected by Sukra who is found in any of the Vergas of Sani or Kuja then the person goes in search of other women and his wife seeks other men Both become adulter

ous If Sukra and Chandra join in any sign having Sani and Kuja in the 7th house from them, the person will have no wife or children Varahamihira uses *va* indicating *or* and meaning having no wife or children But the learned commentator asks the readers to intrepet the passage as conjunctional *for va* and gives a hint to interpret as having no wife and children

If there are two planets in a house one female and the other a male and the 7th from them is occupied by Sani and Kuja and the latter have beneficial aspects, the person when old will marry an old woman

STANZA 6

If the 10th, 7th and 4th are occupied by Chandra, Sukra and malefics respectively, the person destroys his family If Sani in Kendra aspects the house indicated by the Drakkana joined by Buda, the person becomes a *silpi* If Sukra occupies the 12th, joining the Navamsa of Sani, the person becomes the son of a menial servant woman If Ravi and Chandra occupy the 7th aspected by Sani, the person does degrading acts

NOTES

Moon must be in the 10th, Venus in the 7th, and malefics—Sun, Mars and Saturn in the 4th, to make the person's family extinct There are some persons who represent the last of their families and with whose death, the family name ceases This is considered to be a great misfortune as he will cause the termination of his family Bhattotpala quotes Duryothana the eldest son of Kurus as an example All of them died and their family ceased to exist Buda occupies some Drakkana The house indicated by that Drakkanna must be aspected by Sani who must be in a Kendra, to produce a Silpi This term is made to indicate persons living by painting, engraving, etc, hence we may call these artists or skilled men Some authors interpret this part as indicating the aspect of Buda by Sani in the Rasi But as the author clearly uses *Thriamsay* it means Drakkana Suppose Buda is in Mesha and in the 3rd Drakkana This will be Dhanas If in the Rasi, Sani occupies a Kendra from Lagna and aspects Dhanas then the person becomes

	Buda		Sani
			Birth

an artist Here it will be seen that if Buda is in the 3rd Drakkana, then it represents Dhanas and Sani is in the 10th from Birth and therefore in a Kendra He aspects the 7th house Dhanas and such a combination produces *silpi* But suppose Sani is in Thula Even then he aspects Dhanas in the 3rd house, but as Thula is the 2nd house from Lagna and not a Kendra, there will be no yoga for producing a *silpi* If Sukra is in the 12th from Lagna and is located in the Navamsa of Sani, then the child will be born of a

is a menial servant in any capacity If the Sun and the Moon are in the 7th house from Lagna and aspected by Sani, the person does disgraceful and degrading acts quite beneath the dignity of his family traditions This can only happen on 2½ days when the Sun and the Moon are joined together in a Rasi in every month

STANZA 7

If Venus and Mars join the 7th house aspected by malefics there will be serious danger from dysentry If Moon joins the Navamsa of Cancer or Scorpio and is in conjunction with malefics the person will have diseases in the secret places If Moon joins Lagna, Sun in the 7th and two malefics in the 12th and 2nd, the person will be attacked by serious form of leprosy If Moon occupies the 10th, Mars in the 7th and Saturn in the 2nd house from the Sun the person will be defective in limbs

NOTES

If Kuja and Sukra are in the 7th and evil planets aspect them the person will suffer from *vriddhiruk* or dysentry There is a second reading which runs as *Ardhi Dhik* meaning that the man will have half a gut But this is not supported by the commentator Among the European nations dysentry is dreaded like a great epidemic and sometimes it proves fatal The Moon may be in any sign If he joins the Navamsas of Kataka or Vrischika and is in conjunction with a malefic the person will have diseases in private parts like sexual organ testes anus etc Where should the Moon join the malefic in Rasi or Navamsa The original seems to countenance both In many places where Navamsas are stated the conjunctions often refer to the Rasi The Moon should not only join Kataka or Vrischika Navamsas but must also join there with malefics But suppose Moon is in Kataka or Vrischika Navamsa and an evil planets joins him in the Rasi I should attribute disease in private parts even in this combination

Chandra should be in lagna, Ravi should be in the 7th and two evil planets Kuja and Sani should be in the 2nd and 12th to produce white leprosy This is one form of hideous disease and there are other forms such as black, red and blue leprosy The word in the original is *Asubhas* or evil planets and Bhatotpala interprets this as referring to Sani and Kuja When the Sun and the Moon are in the 7th house from each other, the days must be Full Moon days The second house from the Sun at the time of birth is called Vesi Saturn should be in the 2nd house from the Sun, Moon must be in the 10th house and Mars must be in the 7th house from Lagna to produce defect in the limbs This means that either the man will have limbs cut off by various weapons or he will be born without suitable limbs and become what we call defective and deformed

STANZA 8

When the Sun is in Makara, and the Moon between two malefics the person gets asthma, consumption, enlargement of spleen carbuncle or abdominal tumours If the Sun and the Moon mutually exchange their places in Rasi or Amsas, the

person gets pthisis. If these two join together in any one of their houses he may become consumptive or emaciated.

NOTES.

The Sun must be in Capricorn, and the Moon, must be between two evil planets, Saturn and Mars to produce asthma, consumption, spleen enlargement, carbuncle (vidradhi) or abdominal tumours. If the Sun is in Cancer and the Moon in Leo either in the Rasi or in the Navamsa the person gets consumption. Some are of opinion that the Sun must be both in the Rasi and the Navamsa of Cancer while the Moon must be similarly situated in Leo to produce this result. But Bhatotpala quotes from Gargi, who plainly supports the first interpretation. If the Sun and the Moon are (1) in Cancer or (2) in Leo, they produce consumption or weakness in the body or emaciation or undesirable leanness and debility. There are some people who are not particularly sick but who are extremely weak.

STANZA 9.

If the Moon occupies the 5th Amsa of Sagittarius or the amsas of Pisces, Cancer, Capricorn or Aries, and aspected by or is in conjunction with Saturn or Mars, the person will suffer from Leprosy.

If Scorpio, Cancer, Taurus or Capricornus becomes one of the thrikonas aspected by or in conjunction with evil planets, the person suffers from Leprosy.

NOTES.

If Moon joins the fifth Navamsa of Dhanas viz Simha or the Navamsa of Meena, Kataka, Makara or Mesha having the aspects or conjunction of Kuja or Sani the man suffers from leprosy. Bhatotpala explains that in such conjunctions, suppose there is beneficial aspect the man suffers from cutaneous eruptions or irritation, verging on leprosy. This view of the commentator is supported by a quotation from Yavaneswara which is clear on this point. If Vrischika, Kataka, Vrishabha or Makara happens to be the 5th or 9th from any Lagna having an aspect or conjunction of a malefic the person suffers from leprosy.

STANZA 10.

If Ravi, Chandra, Kuja and Sani occupy 8th 6th 2nd and 12th in any way the person loses his sight by the elevation of that Dhatu which is indicated by the most powerful of these planets.

NOTES.

Four planets are indicated here viz Sun, Moon, Mars and Saturn and four houses viz, 2nd 6th 8th and 12th. Any of these planets may be located in any of the houses and the author requires no particular order or method. The *dhatus* referred to are (1) Vata (wind) (2) Pitha (bile) and Sleshma (phlegm). Find out which of these four planets is the strongest and attribute that Dhatu, which is indicated by him (See notes on Ch. II. Sts 8-9-10-11). The sight will be lost or the blindness will be caused by the increase of such complaints, which are caused by the excess of these Dhatus.

STANZA 11.

If Malefics occupy 9th, 11th, 3rd and 5th houses unaspected by benefics the person will suffer

from deafness If these evil planets are in the 7th house there will be deformation to the teeth

NOTES

By Malefics we are to understand here Ravi, Chandra Kuja and Sani All these planets must be found in the 9th, 11th, 5th and 3rd They may be in one or two or more houses or one in each of the houses Then hard hearing or deafness will result The deafness will be caused by the elevation of that Dhatu, which is governed by the most powerful among these planets If all these planets are in the 7th house without beneficial aspect the person suffers from bad or ugly teeth These results must be predicted during the periods and sub periods of planets causing such combinations (see notes on st 20 Ch VIII)

STANZA 12

If Moon eclipsed by Rahu occupies birth and evil planets are found in trines the person suffers from devils

If the Sun eclipsed occupies the birth the person becomes blind

NOTES

When the Moon is eclipsed by Rahu and occupies the birth with evil planets in the 5th and 9th houses the person suffers from spirits, devils hobgoblins etc.

If Ravi is eclipsed by Rahu and Kuja and Sani are found in the 5th and 9th houses the person becomes blind In the original the occupation of houses by malefics is left out but it is to be supplied as in the first half

STANZA 13

If Jupiter occupies birth and Saturn is in the 7th the person suffers from windy complaints If Jupiter occupies Lagna with Mars in the 7th, the person suffers from insanity or madness If Saturn occupies Lagna and Mars is found in 9, or 7, or 5 the person suffers from insanity If weak Moon with Saturn joins the 12th house, the same insanity must be predicted

NOTES

Asitirvataja Rogas or the principal complaints arising from the excess of wind are 80 in number, and these take *various forms in various constitutions* When Guru is in Lagna and Sani occupies the 7th house (from Lagna and therefore from Guru also) there will be suffering *from windy complaints If in the same conjunction Kuja occupies the 7th instead of Sani, the person suffers from insanity If Saturn occupies Lagna with Mars in 5, 7 or 9 the person suffers from insanity If Kshina* Chandra joins Sani and occupies the 12th from Lagna the man suffers from insanity Bhatotpala is not explanatory in this connection In the horoscope of Sri Rama, Birth is Kataka with Guru there and Kuja is in the 7th Rama was not insane and no body could ever attribute such a state to him *Here as well as other horoscopes with my observation Insanity must be pre*

dicted only when the planets are powerless and not in conjunction with others

Sukra	Ravi	Buda	Kethu
	Rama's Horoscope		Birth Guru & Chandra.
Kuja			
Rahu		Sani	

STANZA 14

If the lord of the Rasyamsa, Sun, Moon and Jupiter join Neecha or unfriendly Amsa they produce self slavery, slavery by purchase or heriditary slavery when one or two or more of the above planets occupy such positions

NOTES

Rasyamsa is the Navamsa occupied by the Moon If its lord, Sun, Moon and Jupiter are found located in their Neecha or un friendly Navamsas, they produce slavery. If one of them is so the person will go in as a slave by self will. If two are so occupied then he will be sold as a slave and if three or more are so located he will be descended from a heriditary family of slaves

STANZA 15

If birth happens to be Vrishabha, Mesha or Dhanas, aspected by malefics the person will have ugly teeth If birth falls in malevolent signs or Dhanas or Vrishabha is aspected by evil planets the person becomes bald-headed. If the Sun is in the 5th or 9th aspected by malefics the person will have weak eyes If Saturn is so situated he suffers from many complaints; if Mars is so situated there will be defect in organs.

NOTES.

Ugly teeth, baid headedness, short or week visions, suffering from many diseases and possessing defective organs are also classified as misfortunes and no doubt they are so When the lagna falls in Vrishabha, Mesha or Dhanas aspected by malefics the man will have ugly or ill set teeth When the birth falls in malefic signs like Mesha, Simha, Vrischika, Makara or Kumbha and also Dhanas or Vrishabha aspected by malefic planets, the person will have bald head. If the Sun is in the 5th or 9th sign from Lagna aspeeted by malefics the person will have weak eyes. If Saturn is in the 5th or 9th from Lagna aspected by malefics there will be complaints of many varieties and if Kuja occupies the 5th or 9th aspected by evil planets, there will be some defect in the organs

STANZA 16

If evil planets occupy 12th 5th, 2nd or 9th, the person will be imprisoned according to the nature of that house If Lagna falls in Bhujaga or Nigada Drekkana, aspected by powerful malefics, the person will be similarly confined

NOTES

If all the evil planets are in any one or more of these houses—*viz* 2nd, 5th, 9th or 12th the person will suffer bandages or imprisonment according to the nature of the house they occupy If the planets are in Aries, Taurus and Sagittarius the person will be tied by ropes, chains etc If these evil planets are in Gemini, Virgo, Libra and Acquarius the person will be shakled or fettered If these evil planets are in Cancer, Capricorn and Pisces, the person will be confined in *Durgas* or forts If these are in Scorpio their confinement will be in underground cells If birth falls in Bhujaga or Nigada Drekkana and if the Rasi represented by this Drekkana is aspected by powerful evil planets, the person's confinement will be similar to that Rasi

Bhujaga Drekkanas are the 2nd and 3rd of Cancer, the 1st and 2nd of Scorpio and the last of Pisces Nigada Drekkana is the 1st of Makara According to the original it would appear as if the author has given a third Drekka na cal'ed the Pasabhrit But in the enumeration of the 36 Drekkanas in Ch XXVII no mention is made of Pasabhrit as a separate one Hence Bhatotpala asks the readers to refer this as an adjective to the Bhujaga and Nigada Drekkanas

STANZA 17

If the Moon with the ring or halo around him joins Saturn and is aspected by Mars, the person will be harsh, suffer from hysteria and consumption If the Sun, Saturn and Mars are in the 10th house unaspected by benefics the person will become a servant If three or two or one of them occupy the 10th, the man becomes inferior, ordinary and superior servant respectively

NOTES

Sometimes we see a halo or ring like appearence round the Sun as well as the Moon In ordinary parlence they denote rain or wet weather When *there is a ring (Parivesha) round the* Moon, Saturn joins him and Mars aspects such Moon the person will suffer from the above complaints Here three different states for Moon are indicated (1) halo round his disk (2) conjunction with Saturn and (3) aspect of Mars There are also three complaints mentioned by the author, viz (1) harshness in speech (2) hysteria and (3) consumption Bhatotpala therefore observes that if the Moon is possessed of one these states the person will have one of these complaints, if two the *person will suffer from two complaints,* and if all the three states are found the person suffers from the three complaints named Then the author gives a special combination for servantship If the Sun, Mars and Saturn unaspected by any benefic occupy the 10th, the person becomes a menial servant If there are two of these planets in the 10th, then he becomes a higher menial If there *is only one planet in the 10th, then he becomes the leader of* menials or head servant

End of Chapter XXIII

CHAPTER XXIV

Strijatakadhayaya

STANZA 1

Such of those results as the females could not possess or enjoy must be attributed to their husbands

From the 8th house in a female's horoscope the death of her hus band, from the birth sign and the Moon her (female's) own physical beauty and from the 7th house her husband and his love to her must be predicted

NOTES

From the commencement of this work, the author has been detailing results for males and now he specially devotes a chapter to the females with a view to point out certain physical and mental peculiarities which do not hap pen to males but which are confined only to females Delivery, concep tion, attainment of age, appearence of menses etc, are peculiar to females But suppose a planet indicates health or sickness, a female can have it as well as a male. There are three kinds of results which must be differentiated First there are some events which must be predicted only for females Second there are some which must be predicted for their husbands and third the e are others which can be sha red in both by the females as well as by their husbands, The results indicated in St 1 Ch XIII are appliable to females Rajayogas etc, must be referred to their husbands as also to them The results such as produced by sunapha, anapha etc, must be app lied to both females and their husbands We have heard of several eminent queens and empresses who have mana ged their estates and kingdoms with great credit and ability The nature of the husband, his love to her and qualifica tions must be predicted from the 7th house in a females horoscope, as the nature of the wife, her love and her features must be predicted with refer ence to the 7th house in a man's horos cope

STANZA 2

If the birth and Moon fall in even signs the female will be modest, if they are aspected by benefics she will be virtuous, if the birth and Moon fall in odd signs she will have masculine temperament and form and if these two are aspected or are in conjunction with malefics she will be sinful, and characterless

NOTES

If Chandra and Lagna both fall in even signs such as Kataka, Vrishabha etc, she will be natural and possess feminine grace and temperament If Lagna and Chandra are aspected by good planets, she will be virtuous, modest and full of feminine grace If these two—birth and Moon—are in odd signs such as Mesha, Mithuna etc she will become masculine and if aspected by or are in conjunction with evil pla nets she will become sinful, cruel and masculine in form and temparament Her thoughts, deeds and behaviour, will be devoid of feminine grace If birth falls in an even sign and Chan dra in an odd or *vice versa* she will be possessed of common temparament If one of them is aspected by a benefic and another by a malefic the character etc, will be middling *i.e*, she will be in some acts feminine and in others mas culine

STANZA 3

If the birth or Moon falls in the house of Mars and occupies the Thrimsamsa of Mars, Satu rn, Jupiter, Mercury or Venus the girl will be immoral before

puberty, dancing woman, virtuous, double hearted, or sinful respectively

NOTES

Thrimsamsas have been explained by me under notes to St 7 Ch I If the birth or Moon occupies Aries or Scorpio and falls in the Thrimsamsa of Mars, she becomes adulterous even before she attains her age The expression also means that she has connection before marriage If the Thrimsamsa falls under Saturn, she becomes a dancing girl before her puberty, if the Thrimsamsa falls under Guru she will be virtuous, if the Thrimsamsa falls under Mercury she becomes deceitful or double hearted and if Venus governs that Thrimsamsa, she will be sinful or immoral In this Chapter, the results are indicated with reference to Thrimsamsa and Bhatotpala advises his readers to examine them carefully The *Amsa* used in the original refers to *Thrimsamsa* as will be clearly explained later on by the author The word used is *Kanya* and it means a girl who has not attained her puberty Kanya also means a girl who is not yet married

STANZA 4

If the birth or Chandra falls in Vrishabha or Thula Rasi and occupies the Thrimsamsas of the above planets, she becomes sinful, marrying a second husband, virtuous, skilful in arts and reputed respectively If birth or Chandra falls in Mithuna or Kanya and occupies the above planetary Thrimsamsa the woman becomes deceitful, impotent, virtuous, good and adulterous respectively

NOTES

If the birth or Chandra falls in Vrishabha or Thula and occupies the Thrimsamsa of Kuja she becomes immoral in Sani she marries a second husband while the first is living (Punarbhu) In Guru she will be virtuous, in Buda she will be skilled in fine arts like painting, music etc and in Sukra she will be famous for her good qualities If birth or Chandra falls in Mithuna or Kanya and occupies the Thrimsamsa of Kuja, she becomes deceitful, in Sani s Thrimsamsa, she will be impotent, in Guru s she becomes virtuous in Buda s she will be blessed with good qualities in Sukra s she will become adulterous promiscuosly *i e* she does not care who the man is so long as he satisfies her lust

STANZA 5

If Chandra or birth falls in Kataka and occupies the Thrimsamsa of the planets already named she does what she likes, causes death to husband, blessed with good qualities, skilled in arts and immoral respectively If birth or Chandra falls in Simha and occupies the Thrimsamsas of the planets already named, she will become masculine, adulterous queen, manly, and commit incestous intercourse respectively If birth or Chandra falls in Meena or Dhanus and occupies the above named Thrimsamsas the woman will be good, have little sexual desire, virtuous, skilled in arts and adulterous respectively If birth or Moon falls in Capricornus or Acquari-

us and occupies the above Thrim samsas the woman becomes servant, fond of low men, virtuous, sinful and childless respectively

NOTES

The Thrimsamsas are running in the following order, Kuja, Ravija, Guru, Gna Sukra and the results must be attributed to them respectively If Birth or Chandra occupies Kataka and is in T Amsa of

Kuja — self willed and doing as she likes

Sani = will cause death to her husband This may be by herself or by prompting others and abetting his murder

Guru = blessed with many admirable qualities

Buda = skilled in refined arts

Sukra = evil tempered or sinful

If birth or Chandra falls in Simha and is found in the T Amsa of Kuja = masculine in temperament Here some read the original as *vachala* instead of *Nruchare* and explain it as meaning very talkative and impertinent

Sani = adulterous

Guru = wife of a king or a ruler

Buda = masculine

Sukra = committing adultery among prohibited relations or among forbidden castes and communities The word used is *Agamyya* that is going to a person with whom she ought never to have any connection

If brith or Chandra occupies Meena or Dhanas and falls in T Amsa of

Kuj = blessed with good qualities

Sani = easily satisfied in sexual intercourse or possessed of weak sexual powers There are some men and women who are not passionate while there are others who are very lustful

Guru = blessed with all good qualities

Buda = skilled in fine arts

Sukra = immoral

If birth falls in Makara or Kumbha and occupies the T Amsa of

Kuja = servant

Sani = fond of low or worthless men

Guru = virtuous

Buda = bad or sinful

Sukra = barren or issuless

I have explained these at considerable length because the students may in a hurry misapply the words or expressions and thus fall into errors *T. Amsa* stands for Thrimsamsa Each Lagna contains 30 Bhagas or degrees and the Thrimsamsas are distributed among the five planets, Kuja, Sani, Guru, Buda and Sukra

STANZA 6

The results have now been described for Lagna or Chandra in the various T Amsas, and the results must be ascertained with reference to the strength or weakness of birth and Chandra

NOTES

Lagna as well as Chandra must necessarily occupy some thrimsamsa, and this word is now distinctly used by Varaha mihira in this stanza If both of them occupy the same T Amsa then the results indicated will be powerful whether good or bad But if one of them occupies a good and another a bad T Amsa then the results will have to be modified according to their sources of strength If one of them is stronger than the other, then the results must be given for the stronger of the two and not for the weaker In all these cases there should be no haste For, to find

out the character of a man or woman, there are so many other planetary conjunctions, whose influences should also be taken into consideration

STANZA 7

If Sani and Sukra are in each other's Navamsas aspecting mutually, or if the birth falls in Vrishabha or Thula, with the navamsa rising in Kumbha the woman will get sexual satisfaction from females dressed in male attire

NOTES

Here Sani must be in Sukra's and Sokra must be in Sani s Navamas with mutual aspects or the Lagna must fall in one of the houses of Sukra viz, Vrishabha or Thula, with the rising Navamsa of Kumbha to produce these results. There are some women whose strong passions are not satisfied by men and who resort to women for gratification, with male leather organs attached to their waists In the History of the world many abominable practices have been recorded from time immemorial and human nature is a most puzzling problem for the philosophers to solve

STANZA 8

If the 7th house is powerless unoccupied and unaspected by benefics the husband will be mean If Mercury and Saturn are in the 7th house, the husband will be impotent If the 7th is a movable sign, the husband will be constantly travelling If the 7th is occupied by the Sun aspected by malefics she will be rejected by her husband If there is Mars in the 7th aspected by evil planets, she becomes a widow early, if Saturn is in the 7th aspected by malefics, she will become old without marriage

NOTES

These combinations must be taken both for Lagna and also for Chandra. If the 7th is occupied by Saturn and Mercury, the husband will be a eunuch or one who has no male organ Bhatotpala rightly expands the idea suggested by the author about the movable nature of the 7th house If the 7th house is fixed then the husband will always reside with the wife, but when it is a common sign the husband will be half travelling and half residing at home Find out whether Chandra or Lagna is powerful and judge of the results from the stronger of the two A question may be raised as to why these results must be predicted with reference to Lagna or Chandra, since the author makes no mention of Chandra in the original Bhatotpala righly suggests that as the results are named for all the planets in the 7th except for Chandra, the author implies clearly that the results must be predicted with reference to both

STANZA 9

If there are several malefics in the 7th she becomes a widow. If there are evil and good planets there, she will marry a second husband in the same caste If there is a powerless evil planet in the 7th aspected by a benefic she will be rejected

by her husband If Venus and Mars exchange their Navamsas, she will be adulterous If the Moon joins Venus and Mars in the 7th she becomes adulterous with her husband's connivance

NOTES

If there are several evil planets in the 7th, the girl is sure to become a widow If the Sun or Saturn or Mars joins the 7th perfectly powerless and possesses the aspect of a benefic the girl will be rejected by her husband Venus must be in the Navamsa (Aries or Scorpio) of Mars and Mars must be in the Navamsa (Taurus or Libra) of Venus, to produce an immoral woman If Venus and Mars are in the 7th with the Moon then the woman commits adultery with the consent or connivance of her husband Truth is stronger than fiction Often we see woman encouraged to do evil acts by her friends, relations parents and husbands for various considerations In royalties and official classes these practices are more rampant on account of the temporal advantages, which the men fancy will flow to them by prostituting their wives and daughters

STANZA 10

If the house of Mars or Saturn becomes Lagna with the Moon, and Venus there is aspected by malefics the girl becomes adulterous along with her mother If the 7th Navamsa from the Amsa Lagna falls in a house of Mars, aspected by Saturn the woman's sexual organ will be diseased If the 7th Navamsa falls in a beneficial house, the woman will be handsome and loved by her husband

NOTES

If Lagna falls in Aries, Scorpio, Capricorn or Acquarius joined by Moon and Venus and aspected by male fics the girl as well as her mother become immoral There are numberless families in which when mothers are immoral girls also get into such nasty habits When the 7th Navamsa falls in Aries or Scorpio and is aspected by Saturn, the sexual organ will be rotten or diseased This can happen only when the Navamsa of the Lagna falls in Tauras or Libra The woman may keep a general healthy appearence or even possess fairly good health but she will have her private parts diseased If the 7th Navamsa falls in a beneficial sign her sexual organ will be healthy and she will be loved by her husband Subhoga and Durbhoga may also mean handsome or repulsive Much depends upon the selection of the couple and the attraction and repulsion of their personal electrical currents These currents are generally of two kinds, external and internal First a man and a woman may be attracted by external currents and may like each other But when they join sexually, there will be further discharges of magnetic currents, which if not agreeable make the couple repulsive and miserable The marriage relations must be carefully coupled with reference to astrological principles as otherwise they become failures and cause great misery to the combining parties

STANZA 11

If the 7th from Lagna or Navamsa falls in the house of Saturn, the husband will be old and stubborn, if the 7th from Lagna or Navamsa falls in the

house of Mars the husband will be fond of other women and cruel and if the 7th falls in the house of Venus, the husband will be handsome and loving If the 7th falls in the house of Mercury, the husband will be learned and intelligent

NOTES

Now the author gives results of the 7th house when it is unoccupied by any planets The 7th house may be taken

		Moon	
Rahu			Jupiter
	Rasi		Sun Birth Kethu
		Saturn	Mars Mer Ven

	Mer Rahu		
Mars Venu Saturn			
	Navamsa		
Moon	Birth Sun	Jupiter Kethu	

from the Lagna or its Navamsa Take an illustration This is the horoscope of a living girl born on the 10th September 1895 at about sunrise Here it will be seen that there are no planets in the 7th house both in the Rasi and also in the Navamsa Therefore the 7th from Lagna or its Navamsa must be taken As the 7th from Lagna is Acquarius, one of the houses of Saturn the husband will be aged or old and also will be stubborn

STANZA 12

If the 7th falls in Cancer, the husband will be passionate and mild If the 7th falls in Sagittarius or Pisces the husband will be good and controls his passions If the 7th falls in Leo, the husband will be mild and hard working

NOTES

If the 7th house falls in Cancer or its Amsa (Cancer) the husband will be passionate and mild He will be very fond of sexual intercourse but his nature will be mild The other combinations are easily understood In the last portion the sanskrit expression is *Atimrid iratikarmakrit* which may be divided into (1) Atimridubu—very mild, and (2) Atikarmakrit—very hard working, when taken as a compound word the meaning is, very mild and passionate As given under St 11 if the 7th house in Rasi differs from the 7th house in the Amsa then the more powerful of the two houses must be taken and attributes referred to it must be predicted

STANZA 13

If Moon and Venus are in Lagna, the woman will be jealous and fond of happiness If Moon and Mercury occupy the birth, she will be skilled in arts,

happy and blessed with good character If Venus and Mercury join the birth, she will be handsome, beloved and skilled in fine arts If three benefics are in birth, the woman will have *much wealth, great happiness* and fine character

NOTES

There are five combinations here contemplated although the original refers only to four The word *Api* (even that or that too) used indicates the combination of Mercury, Venus and Jupiter Thus there may be in Lagna (1) Moon and Mercury (2) Moon and Venus (3) Venus and Mercury, (4) Moon, Venus and Mercury and (5) Venus, Jupiter and Mercury The meaning is plain enough to require further notes

STANZA 14

The widow hood comes at that age which is indicated by the lord of the Amsa occupied by the lord of the 8th house, when there is an evil planet in the 8th house If benefics occupy the 2nd she dies before her husbnd If the Moon is in Virgo, Scorpio, Taurus or Leo she will have few children

NOTES

That woman becomes a widow whose 8th house from Lagna is occupied by a cruel planet When does she get it is the question which the author tries here to solve The lord of the 8th house must be in some Navamsa Find the lord of this Navamsa and ascertain his age The girl becomes a widow at a time similar to that age But this idea does not recommend itself to Bhatotpala and his arguments are summarised for ready reference Some are of opinion that the ages of planets must be taken as detailed in S 9 Chapter VIII The following are the ages given for the planets

Chandra = 1 year Kuja = 2 years Buda = 9 do Sukra = 20 do Guru = 18 do Ravi = 20 do Sani = 50 do Total 120 years	The word used in the text is *Vayas* and it is to be interpreted as referring to periods and sub periods and not to the ages of the planets Because,

if the lord of the 8th is in Moon's or Mars s Navamsa then the age indicated will be one or two years It is absurd to think that the girls would be married at one or two years of their age, and therefore they cannot become widows Therefore the right interpretation will be to find out the period or the sub period of the lord of the Navamsa occupied by the lord of the 8th and predict the widowhood during such times *after the marriage*. In the original text, the words used are *Vayas—thasya—sa ray* and the author clearly says at that age, which is equal to the age of the planet, who is the lord of the Navamsa occupied by the lord of the 8th house Bhatotpala clearly introduces on his own authority the words after the marriage in the commentaries If this holds good then the interpretation he condemns is as faulty as his own offered solution For, if the idea after the marriage is introduced then the girl becomes a widow after one or two or 9 years as indicated by the lord of the Navamsa, after her marriage and not when she is one or two years old If we take the Dasantar dasas the same objection rules good until we take the expression after the marriage For suppose the girl gets the Dasa or the

Antardasa of the lord of the Navamsa occupied by the lord of the 8th when she is an infant of one or two years, then the objection raised by Bhatotpala will have to be returned back to him in his own coin and the same absurdity of widowhood at one or two years has to be pointed out He may have charged other writers with dropping the expression after the marriage but he has probably overlooked the word *samay* in the text and this is very important If there is a malefic in the 8th and benefics in the 2nd she will die before her husband In the text *benefics* is used while Bhatotpala says that even a single benefic in the second *will kill* her before her husband When the Moon occupies Taurus, Virgo, Scorpio or Leo, she will have few children

STANZA 15

If Saturn is moderately powerful, if Venus, Mercury and Moon are powerless and the rest are powerful and if the birth falls in an odd sign the woman will be adulterous If Lagna falls in an even sign and Guru, Kuja, Sukra and Buda are powerful she will become famous, learned in many sciences, and a vedantini.

NOTES

Two combinations are given here. Sani must be neither powerful nor powerless, Chandra, Sukra and Buda must be entirely powerless and the rest viz Surya, Kuja and Guru must be powerful with the Lagna in an odd sign like Mesha, Mithuna, Simha etc, *then the woman will have many lovers* Guru, Kuja, Sukra and Buda must be powerful and may be found in any house and when the Lagna falls in an even sign, the woman will becoms famous, versed in many sciences and a vedantini or one who seeks Para Brahma

STANZA 16.

If an evil planet occupies the 7th, she will embrace that Sanyasa, which is *represented* by the planet occupying the 8th house These results may be foretold during the wedding, during the search for the girl or during the query

NOTES

The author now introduces a new phase The results foretold when there are evil planets in the 7th, will only be verified when there are no planets in the 9th house By *this it is* clear that when there are planets in the 9th house the former results cannot be predicted The woman will take to that kind of *pravrajya*, which is represented by the planet in the 9th house See St I Ch XV

These *results detailed in this* Chapter must be applied only to the horoscopes of females and to none else The results will have to be predicted at the times at which we have shown them to happen

Varahamihira has written a work called *Vivahapatalam* or marriage combinations We have not seen this work but Bhatotpala refers to two works one Brihat and the other Laghu When there is any difference between the combinations sketched here during the marriage time and those explained in Vivabapatalam the latter must be given credit Varahamihira was really a great genius and seems to have traversed all the departments of astrology in a most masterly way

End of Chapter XXIV.

Chapter XXV

NIRYANIKADHYAYA

(Death)

Stanza 1

The man dies from such disease as is indicated by the nature of the planet which aspects the 8th house and in that organ or part of the body which is represented by the 8th house in the Division under Kalapurusha. If many planets aspect the 8th house there will be many diseases before death. If the Sun etc, occupy the 8th house, the person dies from fire, water, weapon, fever, disease, thirst and hunger respectively. If the 8th house is movable etc, the death will happen in foreign country, own land and during travelling respectively.

Notes

This is an important verse showing the nature and plan of death. As represented on several occasions the results shown by the planetary conjunctions may be partly or completely averted by the development of will power in the right direction. Hence consultation and previous knowledge becomes of paramount importance. First the author takes the causes for death by the indications of the aspecting planets. Planets have been given various *Dhatus* as detailed in St. 8, 9, 10 and 11 in Ch. II. The meaning is that if the Sun aspects the 8th house the disease will be developed by bile or heat. If Moon aspects the 8th house the disease will be raked up by wind and bile. If Mars aspects it, by bile or heat; if Mercury aspects the 8th, the disease will be developed by a mixture of vata, pitha and sleshma, if Jupiter aspects the 8th by phlegm, if Venus aspects the 8th by phlegm and wind and if Saturn aspects it by wind. The disease will take a serious form or appear in that organ of the human body which is governed by the Kalapurusha.

Birth	Sani Buda	Chandra Ravi	Sukra Rahu
	Rasi		Kuja
Kethu		Guru	

Take a horoscope. Here the 8th house from Lagna is Thula and it is occupied by Guru and aspected by Sani and Buda and also by Kuja in the 4th. But Thula falls among the organs of Kalapurusha in the abdomen. According to Bhatotpala when there are no planets in the 8th, aspects must be considered but when there are planets in the 8th aspects should not be taken into notice. Thus we find Guru in the 8th and it represents abdominal regions. Guru represents disease of a complicated nature difficult to diognise, and the man should die from abdominal disorders. If Jupiter is powerful here then the result will result from good work or *Subhakarma* and if he is powerless, from evil acts or *papakarma*. Among the Medical works in this land of the Vedas diseases may result from good as well as bad work or deeds.

Diseases from good work can be remedied while diseases from evil works are difficult to cure Suppose the horoscope stands thus

	Kuja		
Sukra Kethu	Rasi		
Ravi Buda Guru			Sani Rahu
	Chandra	Birth	

Here there are no planets in the 8th house, but it is aspected by Moon who is given very much of wind and phlegm The 8th house is Taurus which represents the Face of Kalapurusha. Accordingly when this man dies, there will be some disorder in the face causing death Suppose there are no planets in the 8th house and it is unaspected the mode of death is detailed further by the author in St 11 of this Chapter After finding out the kind of disease the author also proceeds to give the plan of death If there is Sun in the 8th from Lagna death will be caused by fire, if Moon by water, if Mars by weapons, if Mercury by fever, if Jupiter by complicated disease, if Venus by thirst and if Saturn by hunger If the 8th is movable, death occurs in a foreign country If it is fixed in his own country and if falls in a common sign it occurs while travelling

STANZA 2

If the Sun and Mars occupy the 4th or 10th death will be caused by stones If Saturn Moon and Mars are in 4th, 7th and 10th respectively, death will be caused by falling into a well If the Sun and the Moon are in Virgo aspected by malefics he will be killed by his own people If the birth falls in a common sign with the Sun and Moon in it, the person will be drowned

NOTES

Other modes of death are indicated here If the Sun and Mars join together and occupy the 4th or the 10th death results from blows from stones or rocks When Saturn is in 4, Moon in 7 and Mars in 10 the person falls into a well and dies When Virgo (*kanya*) is occupied by the Sun and the Moon aspected by Mars or Saturn, the person will be killed by his own men or relations If birth falls in common signs like Gemini, Virgo, Sagittarius or Pisces and conjoined by the Sun and the Moon death will be caused by drowning The Sun and the Moon join together in a month for only $2\frac{1}{4}$ days and then only these combinations are possible

STANZA 3

If Saturn is in Cancer and Moon occupies Makara the person dies from Jalodara If Moon occupies the house of Mars and is betwixt evil planets the person dies from weapons or fire If Moon occupies Virgo between malefics death comes from corrupt blood or consumption If the Moon occupies one of the houses of Saturn between

malefics the person dies by ropes, fire or fall

NOTES

When Moon is in Capricorn and Saturn is in Cancer, they will be not only occupying watery signs but will also have mutual aspects and they cause a disease called jalodara or a particular kind of dropsy It may be called Ascites See Sts 23 and 24 Udara Nidhana in Madhava Nidhana If Moon is in Aries or Scorpio, between any two evil planets Saturn Mars and Sun, death will result from fire or weapons Take a horoscope

Saturn	Sun Moon Mercury	Mars	Venus Rahu
	Rasi No I		Birth Jupiter
Kethu			

Here Moon is situated between two malefics and the child dies from watery complaint

Take another

	No II		
			Sun
		Mars	Moon

Here Moon is in Virgo with Mars in the 2nd and Sun in the 12th As regards the words betwixt or *Madyagata*, it is enough even if the Moon is in the same house between two evil planets Thus if the Sun occupies the 3rd degree of Aries, Moon occupies the 10th Degree and Mars occupies the 15th degree, the Moon must be considered as being be twixt two malefics, although they are all in the same sign If the Moon is found in Makara or Kumbha between two evil planets death comes by ropes fire or fall He may be bandaged or tied by ropes or may die from fire, which takes so many forms or by falling from elevated places

STANZA 4

If the 5th and 9th houses are occupied by malefics unaspected by benefics death comes from bandage If the Drekkana rising in the 8th house falls in *Sarpa* or *Nigada* then similar death occurs If the Sun is in birth, Virgo falls in the 7th with Moon in conjunction with a malefic and Venus in Aries the person suffers death from female agency in his house

NOTES

If malefics are found in the 5th and 9th houses without beneficial aspects the person dies from being tied by ropes or chains If the 8th house rises in a Serpant or Nigada (Shackles) Drekkana the person dies a similar death The 2nd and 3rd in Kataka the 1st and 2nd in Vrischika and the 3rd in Meena are called serpant Drekkanas The Nigada Drekkana is the 1st of Makara If the birth falls in Meena, with Ravi there, Chendra and a malefic in K

or the 7th, and Sukra in Mesha or the 2nd death will result from female intrigue in the house

Birth Ravi	Sukra		
			Chandra Sani

This combina ion is possible for only persons born in Meena By female agency or intrigue the death of the person will be brought about When the 7th is occupied by evil planets with an evil p anet in Lagna and with Sukra in the 2nd house Mesha, there will be much room for suspicion about the character of the wife and other females and they bring about his death

STANZA 5

If the 4th is occupied by Mars and the Sun and the 10th by Saturn the man will be crucified If the malefics and Kshina Chendra occupy birth, fifth and 9th the same result happens If the Sun occupies the 4th Mars in the 10th aspected by the weak Moon, there will be crucifixion If Saturn aspects the above conjunction, death results from beating

NOTES

There are three combinations for crucifixion here named First there must be Mars and Sun in the 4th and Saturn in the 10th In this case all the malefics have mutual aspects and give the man *Shula* In the second case the Sun Mars Saturn and powerless Moon must occupy birth 5th or 9th to produce death from Shula In this combination all these four planets may be in birth or 5th o 9th or in any two of them or in the three houses They must not be outside those houses The word *shula* means any sharp pointed iron or wooden pike on which the intended victim would be mounted and torn to pieces This is a kind of punishment probably now prevalent in semi civilized countries Hanging in various ways now prevalent may be *safely substituted for these forms of* death The Sun must be in the 4th and Mars in the 4th aspected by powerless Moon for the person to be hanged If the Sun occupies the 4th and 10th is joined by Mars aspected by Saturn he *will be beaten to death by sticks Here* the aspects named by Varahamihira must be carefully considered See Ch II st 13 If Saturn has to aspect Mars in the 10th then he must be in the 4th with the Sun or in the 8th house from Lagna or he must be in the Lagna All these positions for Saturn are evil

STANZA 6

If the powerless Moon, Mars, Saturn and the Sun occupy 8th, 10th, birth and the 4th respectively, the death results from blows from rods or clods of earth If the same planets occupy 10th, 9th 1st and 5th respectively death comes by smoke,

fire, bandage, or blows on the body.

NOTES.

Powerless Moon in the 8th, Mars in the 10th, Saturn in Lagna and the Sun in the 4th, cause death by blows from iron rods or clods of earth. If powerless Moon occupies 10th, Mars 9th, Saturn 1st and the Sun 5th death may result from excessive smoke, fire or bandage or blows on the body by sticks etc.

	Birth Sani		
	No. I. Combination		Sun
Kuja			
	Chandra		

	Birth Sani		
Chandra	No. II. Combination		Ravi
Kuja			

STANZA 7.

If Kuja, Ravi, and Sani occupy 4th, 7th and 10th respectively death results from weapons, fire or the anger of the rulers. If Sani, Chandra, and Kuja occupy *2nd, 4th and 10th* respectively the person dies by worms generated in sores or wounds.

NOTES.

Kuja must be in the 4th, Ravi in the 7th and Sani in the 10th to produce death related in the first half of the Stanza. If the 2nd is occupied by Sani 4th by Chandra and 10th by Kuja, the person will get wounds or sores and dies from the increase of worms in them.

STANZA 8.

If the Sun occupies the 10th and Kuja is in the 4th, death comes by fall from conveyances. If Sani, Chandra and Ravi occupy the Lagna with Kuja in the 7th, death comes by machinery or rocks. If Kuja, Sani and Chandra are in Thula, Mesha and a house of Saturn respectively, or if powerless Chandra, Ravi and Kuja are in the 10th, 7th and 4th respectively the person falls in night-soil and dies.

NOTES.

If Ravi occupies 10th and Kuja is in the 4th, death comes by fall from Vahanas or Carriages. These may include all sorts of animals and vehicles used by man for his comforts. When the Sun is in the 10th and Mars is found in the 4th, they will be subjected to mutual aspects. Men are killed often by infernal machinary invented by the diabolical genius of man for the destruction and torture of

his fellow creatures Kuja must be in the 7th, with Chand a Sani and Ravi in the Lagna for producing the above result When the Sun is with the Moon the latter is not powerless There is a difference in the Text *Saur andrina* is substituted for *Kshinandrina* But when the Moon is with the Sun Kshina or powerless, will become a superfluous adjective If Kuja occupies Thula Sani is in Mesha and Chandra in Makara or Kumbha, the person dies by falling in dirt or night soil *If powerless Moon is in the 10th* Sun in the 7th and Mars is in the 4 h the person dies by falling into dirty pits

STANZA 9

If powerful Mars aspects powerless Moon with Saturn in the 8th the person dies from worms or fire or instruments in treating of disease in secret parts

NOTES.

Kshina Chandra must be aspected by the powerful Kuja and Sani must occupy the 8th house *from* Lagna. *Then* the man gets serious disease in the private parts He may die by worms generating *there or by treatment* of those *parts by* fire or instruments

STANZA 10

If Ravi occupies the 7th with Kuja and Sani joins the 8th and powerless Chandra is in the 4th death comes by birds If Ravi, Kuja, Sani and Chandra are in the 1st 5th, 8th and 9th *respec*tively the person dies by falling from the tops of a mountain or by the fall of lightning or wall

NOTES

Ravi and Kuja must be in the 7th Sani *in the 8th, with powerless* Chandra in the 4th to produce the first form of death

	Lagna		
			Chandra
	Sani	Ravi Kuja	

In the latter half of the stanza Ravi must be in the Lagna Kuja in the 5th Sani in the 8th and Chandra in the 9th to produce the danger indicated there

Death from birds may mean that he may be killed by birds or his body after death may be eaten by birds for want of a burial or cremation Bhatotpala however confines the meaning to the latter explanation

STANZA 11

The learned in astrology indicate the 22nd Drekkhana as the cause of death to the person *The death will be caused by the* manner attributed to the lord of this Drekkhana or the lord of the Rasi to which it belongs

NOTES

The author now gives explanation for cause of death in cases where *there is no planet in the 8th, where the* 8th is not aspected by planets and where none of the combinations named

already is present for causing death The 8th house or Bhava literally begins with the 22nd Drekkana There are three Drekkanas for each house and 7 houses from Lagna inclusive 3 will give 21 Drekkanas Therefore the learned in astrology consider the 22 Drekkana as that of death or Mrithyu The lord of that Drekkana kills the person by that disease which is attributed to him in the 1st Stanza of this Chapter If not, the lord of the 8th house to which the 22nd Drekkana belongs will cause death as per his nature Bhatotpala points out that the stronger of the two planets viz lord of the 22nd Drekkana and the lord of the 8th house will give death by such diseases as he can cause

STANZA 12

The death will take in places similar to the Rasi occupied by the lord of the Navamsa, in which birth falls Further details or specialities must be described by conjunctions and planetary aspects The time of death has to be identified by the unrisen number of Navamsas in the birth If the birth lord aspects it, the time must be doubled, aspected by benefics, the time will be trebled

NOTES

The birth falls in some Navamsa, and the lord of this Navamsa occupies some Rasi necessarily The place of death resembles localities governed by that Rasi. If that Rasi is Mesha the place of death will be frequented by goats etc If Vrishabha, grazing ground, if Mithuna in a house, if Kataka a well, if Simha a wilderness, if Kanya, a well, if it is Thula death will be in a place of merchandise, if Vrischika, low places, if Dhanus places frequented by horses, if Makara, marshy places, if Kumbha a house and if Meena, swamps Bhatotpala cleverly raises a difficulty and solves it In the Anistadhyaya or Chapter on misfortunes (P 219) various modes of death have already been detailed Then how is the reader to be guided when these combinations are present in a horoscope He assures the students that when such unfortunate combinations exist, death must be predicted as per those *yogas*, but when they are not present, the present principles must guide the readers It is not enough if we look into the nature of the Rasi The conjunctions and aspects of that Rasi must also be taken into consideration The word *Adi* used in the original, further gives scope in extending the meaning, to the nature of the Navamsa sign occupied by the lord of the Navamsa of the Lagna which rises at the birth time He has thus enumerated four points for consideration

(1) The nature of the Rasi occupied by the lord of the Navamsa rising in the Lagna

(2) The nature of the Navamsa Rasi occupied by the lord of the Navamsa of the Lagna

(3) Planets in conjunction with the Rasi occupied by the lord of the Navamsa rising in the Lagna and

(4) the planets who aspect that Rasi occupied by the lord of the Rising Navamsa in Lagna

When all these are present, in a horoscope or when two or more are there then the nature of the locality of death must be determined by the strongest among these four The nature of

the ground for planets will be the nature of the zodiacal sign which they own But when a planet owns two houses then the nature of the house where he has his mulathrikona must be represented Thus Ravi has Simha Chandra has Vrishabha Kuja has Mesha Buda has Kanya Guru has Dhanus Sukra has Thula and Sani has Kumbha Some also say that the places will be those governed by the planets in Chap II St 12 (vide p 39) But Bhatotpala does not approve of this

Lagna rises in some Navamsa and there may be other Navamsas yet to rise Take the total time of the unrisen Navamsas and predict that the time of death will be equal to their total If the Lagna is aspected by its lord then this total time must be doubled If a benefic conjoins Lagna it must be trebled If Lagna is both aspected by its lord and also has a beneficial conjunction the period must be multiplied sixfold Take a horoscope Birth is Vrishbha and falls in the fourth Navamsa at its end Then there are five Navamsas yet to rise Vrishabha extends over 4½ ghatis Thus 2 ghatis in Vrishabha have passed leaving a balance of 2½ ghatis The Navamsa of birth consequently falls in Mesha The lord of Mesha is Kuja He occupies

	Chandra Rahu	Birth	Sani
Ravi Buda Guru	Rasi		
Sukra		Kuja Kethu	

	Birth Guru	Rahu	
	Amsa		
Buda	Kethu	Ravi Sani Sukra Kuja	Chandra

Thula and the nature of the locality where this man dies should be such as is represented by Thula.

The lord of the rising Navamsa in birth *viz* Kuja occupies Thula Navamsa and therefore is in Vargottama but Thula is aspected in the Rasi diagram by Guru and Chandra There are three points now to be considered *viz* the nature of Thula the nature of Guru and the nature of Chandra The place of death will be such as is represented by the strongest of these three *viz* Thula Guru and Chandra Lagna is not aspected by its lord or by any benefic and therefore the time of death will be 2½ ghatis But here is a difficulty If we simply say 2½ ghatis without saying after sunrise or sunset, or with reference to some definite time, how is the reader to be guided? Bhatotpala is also silent on this point In Chap IV Sta 21 (P 69) hints as to the time of the birth of children are clearly given The same may be conveniently applied here If the Lagna falls in day sign the time must be taken as referring to day and if it falls in nocturnal sign the time must be referred to night The details regarding these particulars are shown under notes in st 10 Chap I (p 19) Vrishabha falls in

nocturnal signs, and therefore the man in the above horoscope dies when it is about 2½ ghatis after sunset.

STANZA 13.

The dead body as per the Drekkana in the 8th house viz *Dahana*, *Jala*, and *Misra*, will be reduced to ashes by fire or atoms by water and putrifaction by atmosphere respectively. If the 8th house Drekkana is Vyala the body will be disgraced. The disposal of the dead body must be explained in this manner, and as regards the past and future births, the reader must consult elaborate works on the subject.

NOTES.

Here we have rules to guide us in determining the disposal of the dead body. Man seems to have a great desire to have his dead body disposed of according to the most approved methods in vogue in his country. These disposals are of various forms. Sometimes the dead bodies are subjected to great indignities, as if their departed spirits watch them and feel such degrading cruelties. There are various methods; cremation, burial, drowning, and exposure to atmosphere. The rising Drekkana in the 8th house will be the 22nd from the birth, and if it falls in *Dahana Drekkana*, the body will be cremated and turned to ashes. Dahana drekkanas are the divisions of evil planets. If the 22nd Drekkana happens to be a *jala* (watery), the dead body will be thrown into watery places and there allowed to dissolve. The beneficial drekkanas are termed jala drekkanas. If the 22nd is *misra* drekkana, then the dead body will neither be burned nor thrown into water and probably this refers to all sorts of burials, where the atmospherical forces dissolve the body. If the beneficial drekkanas are joined by malefics, or if the malefic dreskanas are conjoined by benefics, they are counted as *Misra* (mixed) drekkanas. If the rising drekkana in the 8th house is *vyala* (serpent) the dead body will be exposed to birds and beasts or otherwise disgraced. Men somehow do not like that their dead bodies should be so dealt with. Serpent drekkanas are the 1st and 2nd of Kataka and Vrischika, and the third of Meena. Bhatotpala quotes in support of these views, from some ancient work which he does not name. The word *Adi* used in the text, gives a clue to important information concerning the place from which man has come to this birth, his status in his previous birth, and the place to which he would go after death in this life. He asks the readers to consult on these important points among elaborate treatises on astrology written by great maharishis and promises to give a short abstract of it in the next verse.

STANZA 14.

Guru, Chandra and Sukra, Ravi and Kuja, and Sani and Buda bring people from Devaloka, Pitruloka, Thiryagloka and Naraka respectively. According to the position of the lord of the Drekkana occupied by the most powerful of the Sun or the Moon, we have to predict the high, middle or low state of the man in his previous birth, ...

NOTES

In the first portion of this verse, the meaning is not clear Find out who is the stronger of the two in a horoscope, viz the Sun or the Moon and ascertain in which Drekkana the stronger of *these two is conjoined Then the man* has come from that Loka or existence which is represented by the lord of this drekkana

If this Drekkana belongs to Guru predict that he is come from Devaloka

If the Drekkana belongs to Chandra or Sukra he has come from Pitruloka

If the Drakkana is governed by Rav or Kuja, he comes from Tiryag loka

If the Drekkana belongs to Buda or Sani, he has come from Narakaloka To find out in what state he was in the previous birth or existence in that *loka* the author throws out some hints which are *interesting If the lord of* the above said Drekkana is exalted, then he occupied a high status or position in the previous Loka, if he is ordinary then the position was middling, and *if the planet is debilitated*, he occupied *a mean or degraded state* Deva loka, represents a higher world where superior men are supposed to go after death Here Devas or exalted order of beings are alleged to live enjoying greater privileges and higher prosperity than men

Pitruloka = indicates that *order of* existence which is inferior to Devaloka, where the spirits of the dead are supposed to live

Tiryagloka = represents an inferior order of existence, where men, in the *course of evil careers* out balancing their good actions, are supposed to live

Narakaloka = indicates that order of existence where men with evil deeds far in excess of their good actions have *to take their turns of cosmic evolution*

STANZA 15

The Lord of the Drekkana of the 6th, or 8th, or the planet who occupies the 7th house indicates the state of man's future existance after death If Guru in exaltation occupies 6th, 8th or any kendra, if Meena is Lagna occupying beneficial Navamsa and other planets than Guru are powerless the person attains Moksha

NOTES

Here we have suggestions for finding out the state of existence to which a person goes after his death If there *are no planets in the 6 h, 7th and 8th*, then find out the lord of the Drekkana rising in the 6th and 8th and ascertain which of these two is stronger and then attribute that *loka* to him which is denoted by tha planet *If there is a* planet in the 6th, 7th or 8th house, then the man goes to that *loka* which is indicated by that planet But if there are two or more in these houses then the strongest of the lot determines the *loka* to which the *person proceeds* In the text, only the words *Asta* (7th) *sthita* (standing) are used These preclude the idea of planets being taken in the 6th and 8th houses Bhatotpala whose *reading seems to be most* comprehensive, explains *tu* as standing for *cha* (and), and supports this view from quotations from Laghu Jatka of Varaha mihira where the idea is fully expanded

If Guru occupies 1, 4 7 8 or 10 *from* Lagna and is in Kataka (his exaltation)

or if Meena rises at the time of birth and occupies a beneficial Navamsa and if Guru is powerful and other planets are powerless, the person gets Moksha or final emancipation from all gross forms of existence These results of future states of existence, may also be predicted from the conjunction of planets at the time of a man's death This idea is supported by a quotation from Laghu Jataka

End of Chapter XXV

Chapter XXVI

Nasta Jataka

(Lost horoscope)

Stanza 1

When a person has no record of his birth time or the time of conception, the birth must be predicted according to the Lagna rising at the time of question The birth must be predicted in Ootharayana or Dakshinayana as the first or the second hora in the Lagna rises

Notes

Here the author wishes to help those persons with the construction of a horoscope, who have no recollection of their birth or conception time It is quite unreasonable to expect a man to know anything about the time of his conception by his mother and in fact, very few persons know or care to know about the details of conception Even the woman who conceives sometimes does not know of the fact But generally the birth time is known to many interested in the family When a person goes to an astrologer and asks him to prepare a lost horscope or a new one he does so at a definite time The astrologer should find out the proper Lagna which rises at the time and if the first hora prevails he must say that the man was born in Ootharayana when the Sun was in the 6 signs from Makara to Kataka But if the secod half of the Lagna rises then the man must have been born in Dakshinayana when the Sun was in the 6 months from Kataka to Makara. Thus Ootharayana comprises the months of Makara Kumbha, Meena, Mesha, Vrishabha and Mithuna Dakshinayana comprises Kataka, Simha, Kanya Thula, Vrischika and Dhanas If one knows the time of conception but not the time of birth rules have already been laid down for finding the birth from conception see St 21 Ch IV P 69

Stanza 2

By the rising Drekkana in the Lagna, Guru's position in 1 5 or 9 must be ascertained according to the appearance of the querist If Ravi is in Lagna, the birth takes place in Grishma and so on for other planets as stated before If the *Rithu* falls in a wrong Ayana then it must be corrected by the position of the Sun.

Notes

Here the author enables the astrologer to find out the year and the Rithu (Season) If the 1st Drekkana in Lagna rises at the time of query then predict Guru as being in Birth Lagna If the second Drekkana in Lagna rises then Guru must be placed in the 5th house and if the 3rd Drekkana rises he will be in the 9th As other places than 1,5 9 are not named here Bhatotpala gives hints to find the correct

house of Jupiter Take the rising Dwadasamsa in the query Lagna If the first Dwadasamsa rises Guru will be in Lagna, if the second rises he will be in the 2nd and if the 10th rises, Guru will be found in the 10th house from the birth Lagna Some astrologers explain the meaning quite separately They say that if the 1st Drekkana rises in the question Lagna, then find out the number of the houses, Guru has travelled *up to the question time* and predict that the person was born in a similar number of years before If the second Drekkana rises then count from the 5th house of the question Lagna to the position of Guru in the present period and predict that the man was born a similar number of years before If the 3rd Drekkana rises at the question time, then count from the 9th house of the query Lagna *to the present position of Guru in the* Zodiac and predict birth before so many years It would be better understood by an illustration Take the question time as 11 30 A M on 11th September Friday 1908 (Salivahana Sakha 1830) Vrischika Lagna rises at about 11 ghatis after Sunrise 11 30 A M converted gives about 14 ghatis after Sun rise There fore 3 ghatis out of $5\frac{1}{2}$ ghatis (the extent of Vrischika) have passed and the 2nd Drekkana for Vrischika will be Meena On this date Guru is found in Simha We have to count therefore from Meena to Simha and we get 6 years Say that the child was born 6 years ago or 18 years or 30 years or 42 years or 54 or 66 years according as you find the querist's person This interpretation is not approved by Bhatotpala who quotes Yavaneswara to support the first exposition As Jupiter goes round the whole Zodiac in 12 years the age of the person must be ascertained by the querist's physical appearence and probable age When there is a doubt or difficulty in determining these cycles of 12 years or the difference of that period, then ascertain the age of the party according to the Purusha Lakshana explained in Brihat Samhitha See Chapter 70 Stas 24 5 6 The astrologer may ask the querist to touch any organ of *his body or the organs of* Kalapurusha which he can keep in the form of a picture If the person touches the feet and the ankles then Guru will be in birth If he touches knees and calves Guru will be in the second house If he touches the thighs, sexual organ or testicles in the 3rd if naval or loins the 4th if belly the 5th, if chest or breast the 6th, if shoulders the 7th if neck or lips the 8th, if eyes or brows 9th, if *forehead or head the 10th* As only 10 organs have been named and we have 12 years before a complete circle of the Zodiac by Guru we have to divide these 12 years by 10, and account by such counting the position of Jupiter Thus for each organ, we get 1 year, two months and 12 days Thus if a person touched *the 7th organ then* Guru must be predicted in the 9th house, as we have $6 \times 1\frac{2}{5}$ years$=\frac{7\times6}{5}=\frac{42}{5}=8$ years and $\frac{2}{5}\times12=\frac{24}{5}=4$ months and $\frac{4}{5}\times30$ days$=24$ days

By this process stated in Brihat Jataka the time gained would be that of Jupiter whose *Mana* is different from the soura or solar sideral years The jovian years may be easily coverted into solar years and the methods are explained by Bhatotpala in his com*mentaries on St 1 of Ch VIII of Brihat* Samhita The four yugas (A maha yuga) Krita, Treta, Dwapara and Kali

contain 43,20 000 solar years or the Sun would go so many rounds in the zodiac in one Mahayuga. But for the same number of years the jovian years would be 4370688 As jovian years are greater the solar years must be deducted from them thus, 4370688—4320000 = 50688 jovian years When 50688 Jovian years are gained in one Mahayuga, what would be the proportion to one solar sideral year Thus we have $\frac{1 \times 50688}{4320000} = \frac{50688}{4320000}$. Divided by the common factor 2304 we get $\frac{22}{1875}$ years $= \frac{22 \times 12 \times 30}{1875} = \frac{7920}{1875}$ days For every $170\frac{5}{11}$ solar years we get 2 jovian years extra. For one solar year we get $\frac{7920}{1875}$ days for $\frac{1875}{11}$ solar years what do we get Thus $\frac{7920}{1875} \times \frac{1875}{11} =$ 720 days or two years measured by jovian movements In the Nasta Jataka process we have to multiply the number of years obtained by the position of Jupiter by $\frac{22}{1875}$ and subtract the same from the number of solar years to get the solar time Now he gives hints to find out the seasons or Ruthus Among the Aryan astronomy there are given 6 Ruthus They are

(1) Vasanta Chaitra and Vaisakha or Spring April and May

(2) Grishma Jaista and Ashada or Summer June and July

(3) Varsha Sravana and Bhadrapada. August and September, Rainy

(4) Sarat = Aswija and Kartika—October and November—clear or bright season

(5) Hemanta = December and January, Margasira and Pushya—Devy or cold season

(6) Sisira = Magha and Phalguna—February and March—cold season

If the Prasna Lagna is occupied by the Sun or his house rises as Drekkana, the birth must be predicted in Grishma. If Saturn is in Lagna or his Drekkana rises at the time, then birth takes place in Sisira. If Venus is in Lagna or the Drekkana falls in his house, birth happens in Vasanta If Mars is in Lagna or his house rises as Drekkana predict Grishma. If Lagna rises in the Drekkana of Chandra or he is in Lagna predict Varsha Ruthu If Mercury is in Lagna or his Drekkana rises in it, Sarat If Jupiter occupies Lagna or his house rises as Drekkana, Hemantha. If there are many planets in the question Lagna, then the season must be ascribed to him who is the strongest of the lot When there are no planets in the Lagna, then alone reference must be made to the rising Drekkana. When a Ruthu comes in an Ayana in which it does not fall then predict the Ruthu with reference to the Sun These results, observes Bhatotpala, must be referred to the solar movements and not to the lunar (*chandramana*) which prevails usually in the world Thus if Vasanta is to be predicted then say that Ruthu extends to the season when the Sun moves in Aries and Taurus. According to Chandramana Chaitra may fall while the Sun is still in Pisces and it is called Meena Chaitra or Chaitra which falls in Meena

STANZA 3

If a ruthu falls in a wrong Ayana then, change Moon, Mercury and Jupiter for Venus, Mars

and Saturn respectively If the first half of a Drekkana rises the first month of the Ruthu must be predicted, and the day must be proportionately found out

NOTES

In this stanza Varahamihira gives suggestions for a knowledge of the correct Ruthu in a wrong Ayana, month and the day There are two Ayanas namely Ootharayana and Dakshina yana Ootharayana contains 3 Ruthus viz Sisira(Makara and Kumbha)Vasanta (Meena and Mesha) and Grishma (Vrishabha and Mithuna)

Dakshinayana *comprises* 3 Ruthus *viz* Varsha(Kataka and Simha)Sarat(Kanya and Thula) and *Hemanta(Vrschika* and Dhanas) If Varsha Ruthu comes in Ootharayana then predict *it* as Vasanta Chandra is given rainy season and Sukra Vasanta and therefore Sukra must be substituted for Chandra If Sarat rises in Ootharayana then Grishma must be substituted and *vice versa* Buda governs Sarat and Ravi and Kuja rule Grishma They must be exchanged Similarly work out for other Ruthus and the lords who govern them As a Ruthu contains two months the author now takes the readers to find out the correct month Divide the rising Drekkana into two equal divisions and ascribe the first month of the Ruthu to the first half and the second month to the second half Each Drekkana contains *10 degrees* and therefore the *first* 5 degrees of it represent the first and *the next 5 degrees the second month of* the Ruthu All these must be referred *to solar movements and not to lunar or* Chandra Masa. Each Rasi is composed *of 1800 liptas* and therefore each *Drekkana* contains 600 liptas Drekkana represents two months and one half of *it or one month is represented by 300* liptas Each month contains 30 days *and therefore each day gets* 10 Liptas, and the particular day will be found out by the rising lipta at the time of question Take an illustration A person puts the question in the commencement of the 10th degree of Mesha with the Sun there The Rithu therefore will be *Grishma As the last half of the Drekkana* rises the month will be the second of Grishma or Mithuna But as the Lagna rises in the first hora of Mesha the Ayana will be Ootharayana The person was born in Ootharayana Grishma Ruthu and Mithuna Masa (Month) The question was put at the commencement of the 10th degree The first five degrees represented the 30 days of the first month in Grishma or Vrishabha Therefore in the second out of the 5 degrees four degrees have passed and the 5th is *just rising* Each *degree* gets 60 liptas and therefore 4×60 or 240 *liptas in the* second half of the *Drekkana* have passed If 30 days get 300 liptas, each day gets 10 liptas Therefore 241 liptas give 24 days and a balance of 1 lipta or the commencement of the 25th day in the second month of Grishma

STANZA 4

The learned Brahmin astrologers predict the thithi by reference to the degree of the Sun The birth must be predicted reversely in the *nocturnal* and diurnal signs. By the degrees of the Lagna, the time of birth must be ascertained

NOTES

This is a very important stanza, determining the lunar day, the time of the day and the sign of the zodiac in

which a person is born The learned Brahmin astrologers suggest that the lunar day has to be made out by the degrees etc the Sun has passed in the Rasi at the time of the query and these represent the number of lunar thithies which passed at the time of birth Suppose the Sun at the time of the question is found in the 10th degree, then the lunar day will be the 10th or *Dasame* in the Suklapaksba (or bright half) If he is in the 27th degree, then the lunar day will be the Dwadasi of the Krishna Paksha (or dark half of the month) Bhatotpala says that if the month is Makara then convert that into the Magha of Chandra mana, Kumbha for Phalguna and Meena for Chaitra etc In the original there is no authority to say that the *thithies* must be counted from the Prathama of Sukla or the 1st day of the bright half of the lunar month Bhatotpala supports his interpretation by a clear quotation from Manitha After knowing the day, he now gives the method for finding out the birth during the day or the night Nocturnal and diurnal signs have been explained in St 10 Ch I If the rising lagna at the time of query is nocturnal then the birth must be predicted during the day and *vice versa* After knowing the time of birth during the night or day, the time of birth and hence the correct Lagna of birth will have to be thus ascertained Take the *cheshaka* gained over in the Lagna at the time of query and multiply the same with the duration of the day or night, of the birth, and divide the result by the *swadesa rasi pramana* and the quotient represents the time after which the birth of the person during the day or the night, has happened. Work out an example A man questions an astrologer on the 15th of September 1908 at 5 ghatis after sunrise The solar day is 31 of Simha The Sun is in the 30th degree of Simha He has to gain 11 vighaties in Simha Thus there has passed 11 vighaties in Simha and 4 49 ghts in Kanya at the time of the question Bringing these into *cheshakas* or vighaties, we get 4×60+49 or 289 Chs Kanya measures here (in Madras) 315 cheshakas Kanya forms a diurnal sign and therefore the birth took place during the night. To find out the correct time of the birth during the night the following method must be pursued First find out where Guru is at the time of birth The rising Drekkana in Kanya is the 3rd and so Guru was at the time of birth in Vrishabha. Therefore the child must be 3 or 15 or 27 or 39 etc years By other circumstances such as personal appearence he is 3 years old As it is the 2nd Hora the Ayana was Dakshina Buda is in Kanya and the Ruthu was Sarat. The second half of the 3rd Drekkana has risen in Kanya and therefore the second month of the Ruthu Sarat or Thula masam. The lunar mouth will be Kartika Find out now the solar day. In Kanya each Drekkana gets 105 cheshakas and half of it will be 52½ cheshakas This comprises 30 days

or we get for each day $52\frac{1}{2}-30-\frac{105}{2}\times$

$\frac{1}{30}=\frac{105}{60}$ cheshakas. As per lagnasphuta

289 cheshakas have expired, of which the first 210 represent the first two Drekkanas Therefore in the 3rd Drekkana 79 cheshakas have expired of which 52½ form the first half of the third Drekkana and the first month of the Sarat Ruthu Now in the second half of this Drekkana 79 52½ or 26½

cheshakas have expired Thus 261 −

$\frac{105}{60} = \frac{53}{2} \times \frac{60}{105} = \frac{318}{21} = 15\frac{1}{7}$ days or the Sun occupies the 16th degree of Thula As the Sun is in the 30th degree of Simha at the time of question, the lunar day will be the Amavasya of the lunar month Kartika The duration of night on the birth day was 31 52 ghts Convert these into cheshakas We get $31 \times 60 + 52 = 1912$ Multiply this by the number of cheshakas passed *in Kanya at the time of question* We get $1912 \times 289 = 552568$ cheshakas These must be divided by the swadesa Lagna Pramana (or the extent of Kanya obtained in any particular place) or 315 cheshakas, governed by Kanya here =

$\frac{552568}{315} = 1754\frac{58}{315}$ cheshakas Dividing again this by 60 cheshakas to bring it into ghatis we get $\frac{138142}{4725} = 29\frac{1117}{4725}$ ghatis So the birth was after 29 ghatis on the night of that day

Bhatotpala gives a list of the extent of the cheshakas for the various signs, probably to his native place, and they are—

Meena and Mesha = 200 ch each
Vrishabha and Kumbha = 240 ch each
Mithuna and Makara = 280 Do
Kataka and Dhanas = 320 Do
Simha and Vrischika = 360 Do
Kanya and Thula = 400 Do

From these it seems that Bhatotpala must have lived somewhere near Oojjin, for the extent of Rasees applies to that place, see ch I st 19

STANZA 5

Some say that the lunar month has to be made out with reference to the position of the Moon in the Navamsa The position of the Moon must be made out by the most powerful among the *Lagna* and *thrikona* or by the touching of the organs etc of the querist.

NOTES

He gives here a different method to find out the month and the Rasi where the Moon is Chandra occupies some Navamsa *at the time of question* This is indicated by some constellation The lunar month will be *that in which* this constellation figures on its pournama There are some stars from which no months take their names In such cases if the Moon occupies such a constellation, the month must be made out as per movements of Jupiter detailed by Varahamihira In ch VIII sts 1 and 2 of Brihat Samhita, Varahamihira thus explains —The two stars Krittika and Rohini give rise to Kartika Mrigasira and Aridra produce Margasira, Punarvasa and Pushyami give Pushya Aslesha and Makha produce *Magha*, *Pubba*, Oothara, and Hasta give Phalguna, *Chitta* and Swati give Chaitra Visakha and Anooradha produce Vaisakha, Jaista and Moola produce Jaista Purvashada and Uttarashada give Ashada, Sravana and Dhanista produce Sravana, Satabisha, Poorvabhadhra and Uttarabhadra produce Bhadrapada and Raivathi, Aswini and Bharani give Aswija *Therefore if Chandra is in the* 9th Navamsa of Mesha or the first seven Navamsas of Vrishabha, the person must be declared to have been born in the lunar month Kartika If Chandra is in the last two Navamsas of Vrishabha or the first 6 Navamsas of Mithuna, the month will be Margasira If Chandra is in the last three Navamsas of Mithuna or the first five Navamsas of Kataka the man will be

born in Pushya If Chandra is in the last four Navamsas of Kataka or the first four of Simha the month will be Magha If Chandra is in the last five Navamsas of Simha or the first seven Navamsa of Kanya he will be born in Phalguna If Chandra is in the last two Navamsas of Kanya or the first s x Na vamsas of Thula the month will be Chaitra If Chandra is in the last 3 Navamsas of Thula or the first five Navamsas of Vrschika the month will be Vaisakha If Chandra is in the last four Navamsas of Vrischika or the first four Navamsas of Dhanas the person will be born in Jasta If Chandra is in the last five Navamsas of Dhanas or the first 3 Navamsas of Makara the month will be Ashadha If Chandra is in the last 6 Navamsas of Makara or the first two Navamsas of Kumbha the month will be Sravana If Chandra is in the last seven Navamsas of Kumbha or the first five Navamsas of Meena the month will be Bhadrapada If Chandra occupies the last four Navamsas of Meena of the first eight Navamsas of Mesha the month will be Aswija The original contains *Suklantha sei gnya Masa* with a purpose The lunar month begins with the first lunar day after the New moon and not as some erroneously have cried out that the month begins with *Krishnapaksha* Find out which of the thrikonas viz Lagna 5th or 9th is most powerful and place therein Chandra. Yavaneswara clearly supports this view We have already given the different organs of the Kalapurusha Whichever organ among these is touched by the querist the Moon may be placed in that sign which is represented by that organ The word Adi or etc, is used in the original Suppose the querist asks the question when a goat passes by or bleats Then the sign occupied by Chandra may be fixed as Mesha The reader must be very careful in judging of these matters

STANZA 6

The position of Chandra will be in that Rasi which is equal to the number of Rasis gained by him from the question Lagna If Chandra is in Meena, then that will be the sign occupied by him at birth The position of the Moon at birth may also be ascertained by the articles of food, by animals and sounds at the question time

NOTES

Another method is sketched here for finding out the position of Moon at the time of birth Put the Lagna at the time of birth and ascertain where Chandra is located Find out how many Rasis (houses) he is from Lagna Then place Moon at the time of birth in a house which is removed as many rasis from Chandra as he is from Lagna Take an example Say the query Lagna falls in Cancer and Moon is in Scorpio Counting from Lagna to the Moon at the time we find him in the 5th house Then count from Moon the 5th house and it becomes Meena Predict therefore that the Moon was in Meena at the time of birth Suppose at the time of question, Chandra is in Meena then place him in that house at the time of birth also Bhatotpala offers some suggestions here which are very valuable Different methods have been given above for finding out the position of the Moon at the time of birth Suppose difference in the position of Chandra arises, then the reader will be in a fix The

correct degree, minute and second Reduce these into kalas Get a place levelled by water and fix the *sanka* or stick which must be 12 Angulas 8 Yavas make an *Angula* *Yava* means a barley grain or some thing like it Four Angulas make a *mushti* or first and 6 mushtis make a *Hasta* or hand Four *Hastas* make a *Danda* or Danas (bow) and 2000 Dandas or rods make a *Krosa* Four krosas make a *yojana* Hundred yojanas make a *Desa* (Country) and four Desas make a *mandala* One hundred mandalas make a *Khanda* (continent) and the Earth contains nine *Khandas* A hand is roughly about 18 inches or a foot and a half Therefore one Angula roughly means ¾ ths of an inch Danda means 6 ft 12 000 ft make a Krosa or 2 miles 2 furlongs and 40 yards or 2 miles $2\frac{7}{11}$ fur A *yojana* so often repeated in Sanskrit works will be 9 miles $\frac{a}{11}$ furlongs A country or Desa will be about 909 miles, and 4 Desas make a mandala or 3636 miles A khanda contains 100 Mandalas or 36 3600 miles and the Earth contains nine khandas or 3272400 miles See *Lilavathi* stanza 5, *Paribhasha Prakarana* Bhaskaracharya Also *Suryasiddhanta*

Twelve Angulas will be equal to about nine inches Take the shadow cast by this stick and multiply kalas by this and divide by twelve The remainder shows the number of the birth sign from Mesha Thus, if the remainder is 7, then the birth Lagna will be Thula If it is 11, then it will be Kumbha There is another method to find out the birth Lagna. If the querist asks the prasna sitting, then the birth Lagna will be the 7th from the prasna Lagna. If he asks when lying down the 4th Lagna from the query Lagna will represent the birth sign. When the querist is rising, then the birth Lagna will be the 10th from Prasna Lagna When the querist is standing at the time, the birth Lagna will be the same as the prasna Lagna This view is supported by quotation from other works Thus, if the man asks the astrologer standing, then his birth Lagna will be that which rises at the time of question Suppose a man comes to an astrologer at mid day in the month of Virgo, then the rising Lagna will be Dhanas, If this question is asked when he stands, then his birth house will be Dhanas If this question is put while he is sitting, then the 7th from Dhanas, or Mithuna will represent his birth Lagna If the question is asked when he lies down, then the 4th from Dhanas or Meena will be his birth sign If he puts the query when rising the 10th from Dhanas or Kanya will represent his birth sign

STANZA 9

The signs, Taurus and Leo, Gemini and Scorpio, Aries and Libra, Virgo and Capricornus, must be multiplied by 10, 8, 7 and 5 respectively The remaining Rasis (signs) must be multiplied by their own number Jupiter, Mars, Venus and Mercury must be similarly multiplied The remaining planets must be multiplied like Mercury This must be necessarily done with the signs When there is a planet in the Lagna, it must also undergo this multiplication

NOTES

Here a general summary of the various methods for calculating lost horos

commentato suggests that at the time of question if any animal is seen or food etc is brought or the appeareoce of the querist suggests some resemblance to animals or the sounds suggest the nature of the anima's then Moon may be fixed in that Rasi to which any of these events suggest resemblance Suppose a cat or a dog appears at the time, then suggest Simha If any cattle appears then Moon will be in Vrishabba and so forth

STANZA 7

The birth Lagna will be that represented by the rising Navamsa at the time of the query or it will be that Lagna which when counted from the question time is similar in number to the Drekkanas separating the question Lagna from the Sun at the time

NOTES

Take the Lagna which rises at the question time and find its Navamsa The Birth sign will be that house which the rising Navamsa denotes Thus if the question time falls in Mesha when the Navamsa of Kataka rises then predict that the man was born when Kataka was rising as *Lagna* This is easy enough Another method here suggested is a little complicated Find out the rising Drekkana at the question time, and also the Drekkana where the Sun will be located, then count from the Lagna Drekkana to the Drekkana occupied by the Sun at the time of the query Take this number and count from the question Lagna to a similar number and predict that sign which falls there as the birth Lagna Take an example The 2nd Drekkana in Mesha rises at the Prasna time The Sun is found in the 3rd Drekkana of Dhanas Thus the Sun is found in the 26th Drekkana from the Drekkana at the time of question There are only 12 signs in the Zodiac Divide 26 by 12, we get 2 remainder Now count from the question Lagna Mesha and put the birth Lagna in the second from it or Vrishabha Take another example The first Drekkana in Kataka rises while the Sun is found in the 2nd Drekkana in Thula at the time of query Counting from the Drekkana at the time of question to the Drekkana occupied by the Sun we get Lagna as the 11th house from the Lagna at the time of question viz Kataka Varahamihira says that these principles are put forward by him on the strength of the ancient sciences and not based on his own intelligence or education The great Varahamihira shows the highest respect for the ancient Maharishis and thus adds dignity to himself and his works

STANZA 8

Multiply the sputa of the planet in the Lagna or that of the most powerful by *chayangula* and divide it by twelve The remainder denotes the number of the birth Lagna from Mesha or the birth Lagna will be the 7th, 4th, 10th or Lagna as the querist is sitting or lying down or rising or standing respectively

NOTES

He gives here two methods to find out the birth Lagna of the querist Find out if there is any planet in the ascendant at the question time or if there is none there then find out the most powerful of the planets at the question time and ascertain its sputa or the

correct degree, minute and second Reduce these into kalas Get a place levelled by water and fix the *sanka* or stick which must be 12 Angulas 8 Yavas make an *Angula Yava* means a barley grain or some thing like it Four Angulas make a *mushti* or first and 6 mushtis make a *Hasta* or hand Four *Hastas* make a *Danda* or Danas (bow) and 2000 Dandas or rods make a *Krosa* Four krosas make a *yojana* Hundred yojanas make a *Desa* (Country) and four Desas make a *mandala* One hundred mandalas make a *Khanda* (continent) and the Earth contains nine *Khandas* A hand is roughly about 18 inches or a foot and a half Therefore one Angula roughly means ¾ths of an inch Danda means 6ft 12 000 ft make a Krosa or 2 miles 2 furlongs and 40 yards or 2 miles $2\frac{3}{11}$ fur A *yojana* so often repeated in Sanskrit works, will be 9 miles $\frac{1}{11}$ furlongs A country or Desa will be about 909 miles, and 4 Desas make a mandala or 3636 miles A khanda contains 100 Mandalas or 363600 miles and the Earth contains nine khandas or 3272400 miles See *Lilavathi* stanza 5, *Paribhasha Prakarana* Bhaskarachary Also *Suryasiddhanta*

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STANZA 9

The signs, Taurus and Leo, Gemini and Scorpio, Aries and Libra, Virgo and Capricornus, must be multiplied by 10, 8, 7 and 5 respectively The remaining Rasis (signs) must be multiplied by their own number Jupiter, Mars, Venus and Mercury must be similarly multiplied The remaining planets must be multiplied like Mercury This must be necessarily done with the signs When there is a planet in the Lagna, it must also undergo this multiplication

NOTES

Here a general summary of the various methods for calculating lost horos

rising Drekkana is the 3rd, then 9 must be subtracted After doing this, take the total and divide it by 27 Then the remainder denotes the number of the star from Aswini Some are of opinion that the grand total, before adding or subtracting 9 must be divided by Take the remainder and then add to or subtract from or do nothing, as the case may be and predict the Constellation from that number In the case of children, brothers, wife, enemies etc, the author advises the readers to consult similarly from the house, which represents that Bhava from the question sign Take an illustration Suppose Mithuna rises at the question time The seventh from Mithuna is the house of his wife Take that Bhava, see how many kalas it has passed and follow the multiplication and division process as recommended above and the number that remains there will represent the constellation at the time of the birth of his wife For other relations and events take other Bhavas (significations) and predict the constellations working from them as if they are the rising Lagnas at the time of question The age Lagna year etc for any relations must be worked out as the author has done for the person himself from their Lagnas Bhatotpala gives preference to his explanation

STANZA 11

By multiplying the total mentioned in stanza 9 by 10 etc, and also by adding to, or subtracting from from it and by dividing that by the various figures already given, the year, season, month, lunar day, night and day constellation, time, ascendant, Navamsa etc may be ascertained

NOTES

This stanza is so briefly expressed in Sanskrit that no English translation could do justice to it unless it is supplemented by full and elaborate explanations Reduce the rising sign to kalas, and then multiply it by the figures given to that Lagna and any planet which may occupy it Keep this total in four separate places Multiply one by 10, the second by 8, the third by 7 and the fourth by 5 Then follow the methods for adding to or subtracting from them the figure 9 Then the total must be divided by 120 to get years

Do—by 6 to get Ruthus

Do—by 2 to get Months

Do—by 27 to get Constellations

Do—by 15 to get Lunar days

and these details are clearly given in the next three stanzas

STANZA 12

From the total multiplied by 10 the year, season, and month have to be found out. From the total multiplied by 8, fortnight and lunar day have to be ascertained

NOTES

The total has been desired to be posited in four different places Take the total multiplied by 10 and divide it by 120 the *Parmayus* or the total length of life mentioned in the earlier chapter The remainder shows the age in years of the questioning person or the person about whom he puts the query The same figure divided by 6 will give the Ruthu represented by the remainder from the Sisira When that total is divided by 2 and the remainder is one, then it represents the first month of the Ruthu already ascertained But when

an illustration We shall say the name is Ramakrishna This name is composed of *RaMaKriShna*—$1\frac{1}{2}+1^{1}+1\frac{1}{2}+2=6\frac{1}{2}$ Matra This total mu t be multiplied by 2 and the result is 13 Suppose the chayangula or shadow measurement is 5 angulas Thus $13+5=18$ This must be dived by 27 As 18 cannot be divided by 27, we must take 18 as the remainder Count from Dhanista till you get 18 and then name the star you get as that of the birth constellation of the querist The 18th from Dhanista is Hasta and it becomes the birth star Take an English name Edward It is composed of 3 Sanskrit letters which give 4 Matras This multiplied by 2 gives 8 Add 5 chayangulas The total is $8+5=13$ The remainder is 13 the 13th from Dhanista is Pushyami and it is to be predicted as the birth star of the querist

STANZA 16

The figures 2, 3 14, 10 15 21, 9 and 8 from the East etc, must be multiplied by 15 and the number of persons looking in the same direction as the querist must be added to the total, and divided by 27, the remainder shows the number of constellation from Dhanista

NOTES

Another method is given here to find out the birth star of the querist If the querist faces the East S East, South, S W, West, North West, North and N East, are represented by the figures 2 3 14 10 15 21 9 and 8 respectively If he faces East, then take the number 2 and Multiply it by 15 The total is 30 Suppose 2 persons are also looking with him towards the East Then add 2 to the total 30 The total is 32 This must be divided by 27, the remainder is 5, or, the star Revati, which is the 5th from Dhanista, must be identified as his birth star Suppose the querist faces the south without any company 14 represents south and this must be multiplied by $15=14 \times 15=210$ This must be divided by $27=210-27=7$ and the remainder is 21 The star 21st from Dhanista or Visakha must be identified as his birth constellation

STANZA 17

Various methods have been expounded by me about the lost horscopes The real student will accept that which he finds correct after laborious calculations

NOTES

Varahamihira collected his information about lost horscopy from Vasista, Parasara, Manitha, Yavana etc, and explained in his chapter the various methods by which the birth time, constellation, week day lunar day, solar day, month and the year can be ascertained He here concludes by exhorting the diligent student to try all these by proper and laborious calculations and accept that system which agrees best with his practical experience It may be questioned as to why Varahamihira does not give one method which is the best out of the lo, and which tallied with the experience of that great astrologer In St 7 Ch VII he has clearly stated the rea ons which have been fully dealt with by me in my notes for that stanza The reader may refer to them

End of chapter XXVI

Chapter XXVII
Drekkana Adhyaya

STANZA 1

The first Drekkana of Mesha represents a man with a white cloth round his waist, dark complexion, pretending to protect, fearful red eyes and a lifted axe

NOTES

There are 12 signs in the zodiac and each sign is divided into 3 equal parts called a Drekkana Thus there are 36 Drekkanas, whose individual influences, peculiarities and potencies are distinctly explained in this Chapter by Varaha mihira The uses for these Drekkanas are clearly stated in the commentaries of Bhatotpala under stanza 36 of this chapter Mars rules this drekkana, it is masculine and armed

STANZA 2

The second Drekkana of Mesha is sketched by Yavanas as representing a woman with red cloth, fond of ornaments and food, pot belly, horse face, thirsty and single-footed

NOTES

This is a quadruped Drekkana, feminine in nature and governed by the Sun The characteristics are those of a woman and hence biped But Varaha mihira classifies this as quadruped because the face is that of a horse—a quadruped Some say that this is a khaga or bird Drekkana.

STANZA 3

The third Drekkana of Mesha represents *a man*, cruel, skilled in arts, yellowish, fond of work, unprincipled, with a lifted up stick, angry and covered with purple clothes

NOTES

This is a masculine Drekkana armed and ruled by Jupiter

STANZA 4

The first Drekkana of Vrishabha represents a woman with torn ringlets, pot belly, burnt *cloth, thirsty, fond of food* and ornaments

NOTES

This represents a feminine Drekkana, fiery in nature and governed by Venus *The hair will be in ringlets but partly* torn and protruding belly resembling a pot

STANZA 5

The second Drekkana of Vrishabha represents a man possessing knowledge of lands, grains, houses, cows, arts ploughing and carts, hungry sheep faced, dirty clothes and shoulders like the hump of an ox

NOTES

Arts include knowledge in music, drums, dancing, writing, painting, etc This is a masculine drekkana, quadruped and governed by Mercury

STANZA 6

The third Drekkana of Vrishabha is represented by a man with a body like that of an elephant, white teeth, legs like that of *sarabha*, yellowish color, and clever in capturing sheep and deer.

NOTES

Sarabha is an animal at which the lion is supposed to get frightened It has eight legs of great size and strength Deer is representative of wild animals This is masculine, quadruped and ruled by Saturn Amara Simha thus derives the word Sarabha = Srinathi Simbam = Sarabha or that which kills the lion Referring to Mahabharata, we find Sarabha thus described —

Ashtapadurdhva nainaka sarabho vana gocharaha —means that it has eight legs, eyes in the top and lives in the forest Probably this species is now extinct or may be found in forests yet to be discovered

STANZA 7

The first Drekkana of Mithuna represents a female, fond of needle work, handsome, fond of ornamentation, issueless, lifted hands, and in menses

NOTES

This is feminine and ruled by Mercury

STANZA 8

The second Drekkana of Mithuna represents a man, living in garden, in armour, with a bow, warlike, armed with weapons face like that of Garuda, and fond of play, children, ornamentation and wealth

NOTES

Garuda is the vehicle of Vishnu and is represented as having a long nose This is a masculine and bird drekkana armed, and ruled by Venus

STANZA 9

The third Drekkana of Mithuna represents a man, adorned, decked with gems, armoured with quiver and bow, skilled in dancing, drumming and arts, and poet

NOTES

This is a masculine and armed Drekkana ruled by Saturn

STANZA 10

The first Drekkana of Kataka represents a man, holding fruits roots and leaves, elephant bodied, residing on sandal trees in the forest, legs like that of Sarabha, and horse necked

NOTES

This is a quadruped masculine Drekkana governed by the Moon

STANZA 11

The second Drekkana of Kataka represents a female worshipped on the head by lotus flowers, with serpents, full blown youthfulness, living in forests on the branch of *palasa* and crying

NOTES

This is feminine and ruled by Mars

STANZA 12

The third Drekkana of Kataka represents a man covered with serpents, flat faced, and crossing the ocean in a boat in search of wife's jewels

NOTES

This is masculine and serpent Drekkana ruled by Jupiter

STANZA 13

The first Drekkana of Simha represents a vulture and a jackal on the *Salmali* tree, a dog

NOTES

This is a masculine Drekkana ruled by Venus. Measuring here refers to the measure of grains etc The Yavanas here referred to are the *purana* or old Yavanas

STANZA 20

The middle Drekkana of Thula represents a man with a valture's face, hungry and thirsty, holding a pot which is ready to fall and thinking of his wife and children

NOTES

The pot ready to fall because of his weakness by hunger and thirst This is a masculine bird Drekkana governed by Saturn

STANZA 21

The last Drekkana of Thula, say the Yavanas, represents a man, decked with gems, wearing golden quiver and armour and frightening the animals in the widerness, resembling a monkey and holding in the hand fruits and flesh

NOTES

Fruits refer to Mangoes etc There are two readings

(1) Kanchana Thuna Varma Brit = wearing gold quiver and armour

(2) Kinnara Rupa Brunaraba = wearing the form of Kinnaras a set of celestial beings with horse like faces

This is a masculine quadruped resembling a monkey and governed by Mercury

STANZA 22

The first Drekkana of Vrischika represents a woman naked and without ornaments, coming from the middle of a great ocean to the shore, dislocated from her original place, the feet bound by serpents and handsome

NOTES

This is a feminine serpent Drekkana ruled by Mars

STANZA 23

The middle Drekkana of Vrischika represents a woman fond of home and happiness for her husband's sake and covered by serpents with a body resembling a tortoise and a pot

NOTES

This is a feminine serpent Drekkana ruled by Jupiter

STANZA 24

The last Drekkana of Vrischika represents a lion with a broad flat face resembling a tortoise, frightening dogs, deer, boars, and jackals, protecting localities covered with sandalwood trees

NOTES

This is a masculine quadruped lion Drekkana ruled by the Moon

STANZA 25

The first Drekkana of Dhanas represents a man with a human face and a horse's body with a bow in hand residing in a hermitage, protecting sacrificial articles and Maharishis

NOTES

This is a masculine, quadruped, armed Drekkana ruled by Jupiter

STANZA 26

The middle Drekkana of Dhanas represents a woman, handsome, with the color of Champaca or gold, picking up the gems from the ocean and sitting in the Bhadrasana fashion.

NOTES

This is a feminine Drekkana ruled by Mars

There are several postures in which Devotees in the Yoga practice are required to sit and contemplate This is technically called *Asana* which means a position of the body by which steadiness and concentration can be secured in the search of knowledge after Para Brahma The most important Asanas for Yoga practice are

(1) Padmasana
(2) Swastikasana
(3) Bhadrasana
(4) Gomukhasana
(5) Kapalasana
(6) Mayurasana
(7) Kukkutasana
(8) Simhasana and so forth

STANZA 27

Champaca belongs to the Mangolia family and is called Michelia champaca

STANZA 28

The first Drekkana of Makara represents a man covered with much hair, teeth like those of a crocodile, body like that of a pig, keeping yokes, nets and bandages, and with a cruel face

NOTES

Bandages include ropes and chains This is a masculine, Nigala (chains or bandages) Drekkana governed by Saturn

STANZA 29

The middle Drekkana of Makara represents a woman, skilled in arts, broad eyes like lotus petals, greenish dark, searching all kinds of articles and wearing iron ear ornaments

NOTES

This is a feminine Drekkana ruled by Venus

STANZA 30

The last Drekkana of Makara represents a man, with a body like that of Kinnaras, with a Kambalam, with a quiver arrows and bow, and bearing

and food being brought to him, with a Kambala, silk cloth and deerskin and a face resembling that of a vulture.

NOTES.

This is a masculine Drekkana, ruled by Sani t represents a man being sorrowful by oils, food, wine etc being brought to him, with Kambala (woollen cloth) Pattasa, silk cloth, and Krishnajina or deerskin. The face resembles that of a vulture or Gridhra

STANZA 32.

The second Drekkana of Kumbha represents a woman, covered with a dirty cloth in a forest, bearing pots on her head and dragging metals in a burnt cart loaded with cotton trees in it.

NOTES

This is a fiery feminine Drekkana ruled by Mercury.

STANZA 33.

The third Drekkana of Kumbha indicates a man, dark, with ears covered with long hair, wearing a crown and wandering with pots filled with iron, skin, leaves gum and fruits

NOTES

This is a masculine Drekkana governed by Venus. The author uses *Thwak* which means skin or bark

STANZA 34.

The first Drekkana of Meena represents a man decked with ornaments, holding in hand sacrificial vessels, pearls, gems, and conch shells and crossing the ocean in a boat in search of jewels for his wife.

NOTES.

As the language is plain and simple in the translation notes have been necessarily short. This is a masculine Drekkana governed by Jupiter.

STANZA 35.

The second Drekkana of Meena indicates a woman with a color more beautiful than that of Champaka, surrounded by her attendants, and sailing in a boat decked with long flags in search of the coast of the ocean.

NOTES

This is a feminine Drekkana ruled by the Moon. Champaka is a beautiful yellow strongly scented flower, pertaining to Magnolia species

STANZA 36.

The Third Drekkana of Meena represents a man crying in a pit in a forest, naked and covered over his body by serpents and

with a mind distracted by thieves and fire

NOTES

This is a masculine serpent Drekkana governed by Mars.

There are twelve signs and each sign has 3 Drekkanas or there are in all 36 Drekkanas It has already been explained in several places in the body of this work, about the uses of these Drekkanas They are specially useful in travelling Varaha Mihira says in his *Yatra patala* thus—'The results of the rising Drekkana at the time of journey must be predicted with reference to their form, actions and nature If the Drekkana is agreeable, bearing flowers, fruits, gems or treasures or if they are aspected by benefics, then prosperity will attend the traveller's march If the Drekkanas are armed he will be victorious, *if aspected by malefics, he will be defeated or beaten* If the Drekkana happens to be serpent or bandage the traveller will be disgraced or imprisoned or will die These Drekkanas also enable one to know the nature, place and form of the thieves. Varaha Mihira's son Prithuyasas thus observes in his Shatpanchasat—'By the Navamsa of the question the nature of the article lost, by the Drekkana, the nature of the thieves, by the Lagna, the time locality and direction and by the lord of the Lagna, the age and caste of the thieves have to be known and predicted'.

The matter may be simplified thus when a question is put to an astrologer about the loss of an article by theft or otherwise he will make the necessary calculation and fix the Lagna and Navamsa for the time of question. When the calculations are correct the Shadvergas—*Lagna, Hora Drekkana, Navamsa, Dwadasamsa* and *Thrimsamsa* can easily be ascertained and fixed After having done this he must ascertain the nature of the article lost by the rising Navamsa Each sign has various significations and governs several articles The nature of the thieves will have to be predicted by the Drekkana which rises at the time By the Lagna, the time at which an article has been lost or stolen away the direction in which it has been taken and the place from which it is lost and the locality in which it is deposited or concealed, and by the lord of the Lagna, the age and caste of the thieves. In the second and third chapters of this work all these details are given and the student is referred to them for ready information In travelling necessarily the person leaves his house or place of occupation at some time The Lagna for such a time can easily be ascertained and the rising Drekkanas

known. If the Drekkana is good, he will have a prosperous journey, if it is evil or malefic he will suffer loss, and if it is very bad he will even die. The strength, position, conjunction and aspects must be carefully consulted. Varaha Mihira and his famous son Pruthuyasas seem to have confined their views of Drekkana to lost articles, thieves and their directions and travellers and their luck or ill luck on their journey. But their uses are more comprehensive than has been stated here. When a person is born in a cruel Drekkana, he will be bad and miserable. When he is born in a beneficial Drekkana he will be good and successful. When the Drekkana is good and evil planets occupy it, or when it is evil and good planets combine in it the results will be mixed. But when it is evil, occupied by a malefic and aspected by an evil planet, the results are very disagreeable, the person will suffer miseries, defeats poverty, losses, disgraces and various diseases. When the Drekkana is good occupied and aspected by benefics, without malefic influences, the person will be eminently successful, will be happy, will have good and distinguished progeny and will attain to a good position and command great respect and influence. (See Vydyanatha's Jataka Parijata. Sts 112 to 116 Chapter IX.)

CHAPTER XXVIII.

Upasamhara Adhyaya.

Concluding Chapter.

Stanza 1

The first Chapter is Rasi Prabheda, the second Grahayoni Bheda, the third Viyonijanma the fourth Nishakakala, the fifth Janma Vidhi, the sixth Balarista, the seventh Ayurdaya, the eighth Dasa Vipaka and the ninth is Astaka Varga.

Notes

Here the author simply quotes the names of the Chapters he composed from the commencement in this work and their meanings have been well explained in their respective places

Stanza 2

Tenth Chapter is Karma Jiva, the eleventh Rajayoga, the twelfth Nabhasa Yoga, the thirteenth Chandrayoga, the fourteenth Dwigrahadiyoga, the fifteenth Pravrajjyayoga, the sixteenth Rasi sila, the seventeenth Dristi Phala, the eighteenth Bhavadhyaya, the nineteenth Asraya, the twentieth Prakeerna.

NOTES

Here he repeats consecutively the names of the Chapters he has composed

STANZA 3.

The twenty first is Anisthyoga, the twenty second is Strijataka the twenty third is Niryana, the twenty fourth Nastajataka and the twenty fifth is Drakkana Thus in Hora sastra I have composed 25 chapters, and I am going to name other chapters relating to yatra or travelling.

NOTES

Varaha Mihira names only 25 chapters while we have given 28 chapters in this work In the sixteenth chapter under Rasisila there have been divided three chapters viz (1) Rooksha sila (2) Chandra Rasi sila and (3) Rasi sila Thus two more chapters have been added by giving separate names by somebody But Bhattotpala concludes each of the 17th and 18th chapters with his *name* Therefore we have a good authority in this learned commentator to follow in the division and enumeration of these chapters It matters very little what the number of chapters are since the same chapter has been converted into 3 chapters dividing the treatment of the subject into (1) results of signs (2) results of signs occupied by the Moon and (3) results of constellations

STANZA 4

First Prasna Prabheda (2) Thithi Bala (3) Nakshatra Bhedana (4) Divasa Bala (5) Vara Bala (6) Muhurtha (7) Chandra Bala (8) Lagna Nischaya (9) Lagna Bheda (10) Graha Siddi (11) Apavada (12) Vimisra (13) Thanu Vepana

NOTES

Varaha Mihira enumerates the names of chapters he has written in his yatra work but it is very curious to see why he should name the headings of chapters which go to form altogether a separate work dealing on a different subject and having nothing to do with this book But the nature of the subjects have inter relations and probably he gave his readers to understand that he has written a separate book called *Yatra patala* and they must also read it in order to understand Brihat Jataka well Or it may be that even if *Yatra patala* is lost by the destructive hand of Time, people may know what its contents are

STANZA 5

(14) Worship of Guhyaka (15) Swapna (16) Snana Vidhi (17) Grahayagnya (18) Nirgama.

STANZA 6.

(19) Shakuna (20) Vivahakala and (21) Graha karma. In this way have been composed works in the three important branches of Jyotisha for the benefit of the astrologers by me *viz* Varaha Mihira.

NOTES.

He also refers here to Vivaha patala or a work he has composed on marriage. Thus he saye his works extend in the three Skandas (Sections of Jyotisha

(1) Viz-Siddhantha (Ganitha or mathematical astronomy) as explained in his Pancha Siddhantika.

(2) Hora or astrology (horoscopy) as shown in Brihat and Laghu Jataka

(3) Samhita (treatment of collateral subjects and Physical Phenomena as shown in his Brihat and Sama Samhitas. Muhurtha, Pracna and Yatra belong to the horoscopy.

When I was in Cochin in 1910 A. D. an excellent carpenter of a low caste was introduced to me who gave extensive quotations from Grantha Samuchaya by Varaha Mihira. The genius of Varaha Mihira, was versatile, comprehensive and unrivalled and hence in the enumeration of the nine literary gems in the court of the famous Vikramaditya Kalidasa adds the adjective Khayata (renowned) to Varaha Mihira and to none else. Grantha Samuchayya refers to house building, carpentary and the nature of the materials to be collected for such purposes. His Brihit Samhita is a monument of Varha Mihira's extensive knowledge, and those, who read carefully that illustrious work will be immensely benefitted by the expansion of their intellects, and by the useful knowledge he has stored in his priceless pages. Modern scientific culture of the highest order in agriculture, commerce, industry, discoveries and invensions, has been forestalled and the chapter on the metamorphosing of planets and making them yield fruits and flowers quite foreign to their nature and growing them in the shortest time possible is most interesting and worthy of an early trial (See, Chs. VII & VIII Part 2 of Brihat Samhita by the same author.)

STANZA 7.

Other great Rishis have composed extensive works on these subjects. I have made only an abstract of what they have already stated. Let good people excuse faults, if any, in my works as my object is to sharpen the intellect.

NOTES

Here Varaha Mihira is plain and plump He pretends no originality. He takes no unnecessary or unwarranted credit or pride to himself There are many important works in the three extensive sections (Skanda Thraya) of Astrology viz—Mathematics or astronomy

Horoscopy or astrology and Samhita or natural Phenomena

Varaha Mihira's great credit lies in bringing, in a small compass large and comprehensive works of great difficulty and technical in nature He has eminently succeeded in his aim, and the literary world of all nations is greatly obliged for his labours and the ability which he brings to bear on his numerous productions. Leaving aside the great Maha Rishis who could not easily be approched in elevation of intellect, or versatility, by any person he stands second to none among the numerous authors on astrological literature for the ability, facility capacity, and easy flow of style in his works. Though he flourished 2000 years ago, and was honored by Vikramaditya one of the greatest Sovereigns of the world, who patronised literature sciences and arts in India his name is now as familiar, and as honored as that of any other author ancient or modern. He is candid in his opinion and excells generally in the brevity of expression which is the soul of all literary compositions

He has given the suggestive ideas with a view to simplify matters and encourage their easy study. By reading his works Varaha Mihira rightly says that the human intellect will be sharpened and much useful knowledge will be acquired. He requests the learned men to excuse him if in his concise expression of extensive ancient works any errors may have unwittingly crept into them. Here there is a double signification First the fact that errors creep into works composed by great men and second that humility and not pride should mark the conclusion of a learned work

STANZA 8

If the work suffers in its travel and copyings the reader must set the errors right by referring them to the most learned They must also correct any errors, which I may have committed, by my neglegence, or by misapprehension of the originals without envey or mean jealousy

NOTES.

As time advances, good works in manuscript, as well as printed ones suffer a great deal at the hands of the ignorant copyists and the careless

conceited and ignorant printers It is also possible to think that the author in his anxiety to be concise and short may not have paid as much attention to the sketching of the details as was necessary or he may have misapprehended some ideas put forth in the Sutra form by the renowned Maharishes Varaha Mihira therefore begs his readers and the learned men into whose hands these works may fall to put away envy and mean jealousy (we may also mention staunch bigotry) so abnormally prevailing among literary men and correct any errors which may have crept into his books from the various sources enumerated above His works will sharpen their intellects and they will be benefitted by reading what he has so well said

STANZA 9.

Varaha Mihira the son of Aditya Dasa who imbibed his knowledge from his father blessed with the grace of the Sun in all branches of knowledge, born in Kapitha, a town in the country of Avantica having carefully read all the extant literature of the Maharishis composed this excellent work

NOTES

A learned and holy Brahman called Aditya Dasa lived in Kapitha, a village in the country of Avantica (Oojjin) or Malva and Varaha Mihira was his renowned son The author seems to have been carefully educated by the father as he says that he was instructed by his father in the principles of astrology Varaha Mihira appears to have been a great worshipper of the Sun (Savitru) and declares that he obtained all his knowledge and capacity from the grace the Sun was pleased to bestow upon him for he distinctly uses the expression *Savitru Labdha Vara Prasada* or the gift of the knowledge from the glorious Sun himself This must have been the result of ardent devotion and deep contemplation upon the most glorious Light which creates protects and destroys the worlds and which embodies the three characteristics of Brahma Vishnu and Maheswara and which is the representation of all terrestrial and celestial knowledge The father was a very learned Brahmin as declared by Varaha Mihira himself We have seen the capabilities and genius of the author and the high proficiency he has exhibited in his valuable works and corroborated and commentated by no less a scholar than Bhatotpala Varaha Mihira's son Prithuyasas (greatly known) is the author of Shatpanchasat one of the finest works in 56 stanzas we have on

Pracna sastra (horary) Thus for three generations father son and grandson this Brahmin family maintained a high order of intelligence and genius and in jataka and prasna, the father and son yield to none in capacity brevity or clearness in exposition

STANZA 10

This work was composed by me after my intellect was elevated by my prostrating upon the feet of the Sun, Maharishis and my Preceptor I bow in reverence to the Purvacharyas or ancient preceptors

NOTES

Among all great Sanskrit writers, Mangala (or blissful invocation to Gods and Preceptors) or invocation must be used either in the commencement, in the middle or in the end of their works Some of the authors use this mangala thrice viz in the commencement middle and end In the 1st stanza he invokes the grace of the Sun and in the middle, he often names Maharish s which is considered to be a Mangala and in the end he invokes their help and blessings. Varaha Mihira thinks (rightly) that his mind becomes pure and elevated by the blessings of the Sun, Maharishis and those of his preceptor (Guru) Adity Dasa By referring to the Sun all other planets constellations and Zodiacal divisions are implied and by using Maharishis, the greatest intellectual giants of this land, Vasista Bharadwaja, Paracara, Vyasa, Gargi, Atri and others are included, and by referring to Guru, he includes all preceptors including his father who may have instructed him in this as well as in other branches of learning With these invocations the learned Varaha Mihira concludes his invaluable work

Bhatotpala thus brings his priceless commentaries to a conclusion He observes "Varaha Mihira's works represent a great ocean of knowledge Utpala has written the commentaries called Vivriti (Chintamani) and those who desire to possess treasures (real intellectual truths) can use this as a boat to cross the ocean of knowledge to secure them This commentary is called Chintamani (the heavenly gem which grants all mental desires) and it will be highly endearing to all learned men.

His commentary contains 7500 Anustup Verses An Anustup stanza generally contains 32 letters and is prominently used by all great writers Bhatotpala says don't accept this commentary out of any love to me or reject it out of envy in you Take all that is useful in my commentaries Please try and find out those errors

which have been neglected by me, which have been stated by me inconsistent with high intelligence and which have been explained by me as against the real meaning of the original text. This commentary was completed by me in the saka year 888 on a (Guruva ara) Thursday, on Panchami the 5th lunar day of the bright half of the lunar month Chaitra. Let the Sun who represents the essence of the Thrimurties—Brahma, Vishnu and Isvara,—be pleased with the merit I have obtained by writing these commentaries to this sastra. Here Bhatotpala gives Vaswasatamithay Sakay, 888 saka year as the time at which he completed his commentaries. There may be some doubt raised about the meaning of the word Saka (Era) as it may refer to Vikrama or Salivahana. Varaha Mihira also simply uses the word saka in his Brihat Samhita (See. Ch. XIII St 3,) but that refers to Yudhistra Saka by adding 2526 years to the present saka prevailing in his time. About the age and time of Bhatotpala see note on P. 78 of this work and my article in the Astrological Magazine P 133 of Vol. X of 1901 A. D. It is clearly proved by references that he means Vikramasaka, as his illustrious successor Bhaskaracharya after 180 years also names Nripasaka or Vikramasaka. See also stanza 20, ch VIII, Brihat Samhita. Here he clearly explains that saka refers to the Era or period, when the *Mlechas or sakas* were completely conquered by the illustrious Emperor Vikramaditya. The famous Kalidasa, one of the nine literary gems who flourished in that Emperor's court, gives clear details of the conquest of these Sakas in his *Jyotirvidabharana* a work of great merit on Muhurtha and says that the 14th year of the reign of Vikramaditya was marked by the complete defeat of the 55 lacs of troops brought by the Sakas and this grand event, which saved India for some time from the foreign yoke, was marked by the institution of the Vikramasaka Era which now counts as 1975 (In 1918 AD)

These valuable translations and notes on one of the greatest works in astrology, were finished by me *viz* Bangalore Suryanarayana Rao, on Friday the 11th day of the bright half of the lunar month Jaista in the constellation Chitta on the 1st June 1917 A. D at 15 after 10 O' clock in the morning at my own residence in Hunsamaranahalli near Bangalore in S. India and the following is the diagram for the time which may be perused for interest and guidance for fixing the age to which my humble labours would remain as useful and be appreciated by the educated public of all times and nations. I offer these notes with my most humble respects to that final Efful

gence and Infinite Wisdom whose visible manifestation is the glorious Sun and whose divine energy alone can give capacity and life for writers to finish their works whether, originals or commentaries.

The astrological diagram for the time at which I, Bangalore Suryanarayana Rao, finished the notes on *Brihatjataka* of Varaha Mihira with the help of the invaluable commentaries of Bhatotpala is given here for reference and study

Vikrama Saka 1974
Salivahana Saka 1839
Cyclic year Pingala
Solar month Vrishabha 19th day
Lunar month Jaista 11th day of the bright half
Christian Era 1st June 1917.
Friday in the constellation Chitta (14th) at 15', after 10 O clock in the morning or about 12—30 ghatis after sunrise

	Kuja Buda	Ravi Guru	Sukra Kethu
	Rasi Diagram for the time at which I finished the notes		Sani
			Lagna
Rahu			Chandra

Kethu	Lagna		Ravi
	Navamsa Diagram		
Guru			Chandra Sani
Kuja Buda			Sukra Rahu

As the constellation chitta ruled at the time, the period of Mars rules and there is a balance of 6 years, 11 months and 22½ days. The lord of the Lagna (ascendant) is the Sun and he is in the 10th house with the benefic Guru who own the 5th. The lord of the 12th Vraya occupies the 2nd and is aspected by Guru and Sani. Sukra lord of 3rd and 10th is in the 11th with Kethu. The lords of Labha (Gains) and Bhagya (9th indicating wealth) Buda and Kuja are in the 9th and the 10th or karya-sthana is hemmed in by two benefics Sukra and Budha in the 2nd and 11th houses respectively. Besides, the occupation of the 9th, 10th and 11th houses from Lagna by Kuja and Buda, Ravi and *Guru and Sukra and Kethu*, is good and I anticipate that these notes of mine written after much labour and research will have a bright future, will be a source of instruction and pleas-

sure to students, will live long in the literary world and will enlighten the learned The prejudices created by foreign nations about these valuable Aryan sciences and arts will and must disappear in the destructive folds of all powerful Time, and there will be a time when the Aryan Sciences Aryan literature and Aryan genius will appear in their true grandeur and utility

May God be pleased with my humble labours in the field of Astrology has always been my earnest prayer, to Him, who is the Fountain Head of all Mercy Devotion, Faith Energy, Protection and Final Beatitude ?

MY GENEOLOGY.

I belong to the Mulakanadu Andhra section of the Brahmin Community, and descended from the stock of the venerable Vasishta and claim that Gotra Twelve generations ago my ancestors resided in Wallaja Nagar, under the patronage of the Nawabs of Arcot and the neighbouring Polyagars and they had distinguished themselves by performing sacrifices or Yagnyas, by simple and holy lives and by the religious fervour of their exemplary and virtuous lives My family records give me the following names of my ancestors

Sarma Varjhula 2 Konda Varjhulu 3 Naga Varjhulu	These had performed Yagnas or sacrifices
4 Mallava Dhanlu 5 Malla Bhatlu	Religions and holy Brahmins
6 Lingappagaru 7 Venkatappagaru 8 Venkatagiriappagaru	These devoted themselves to public and private business and service
9, Parayyagaru 10 Venkataramanayya garu	

This was my grand father who was born in 1747 A. D and died in 1828 A.D having lived 81 years He married first Narasamma and had two sons by her After her death he married Naranamma when he was nearly 60 years He commanded 600 horse and a suitable corps of infantry under Hyder and Tippu and changing his life into civil, he was Amildar, Peshkar of Kikkeri, Channarayapatna and Devanhalli in which last place Hyder first made his political entry My grandfather had two daughters and five sons by his second wife and my father Gopala Rao was the third son and the most lucky among the lot. My father was born on the 17th July 1816 on Friday the 10th Lunar day of the dark half of the month Ashadha, at about 15 ghatis after sunrise when the constellation Bharani ruled with the Dasa of Venus He was only 12 years when his father

died and had to educate himself as best as he could He was of slender build energetic, strong and extremely active in work which I have inherit ed from him to a large extent My mother Rukminiamma was an intelli gent quiet going and very handsome woman and she died when I was about 10 years old My father could read and speak about ten languages and filled various posts in the Gan jam District and became manager or Devan of Parlakimidi Zemindari He was an expert in Mantra Sastras, and highly religious and obliging He would never flinch from doing an obligation and brought me up with great care and love The following is his horoscope

	Chandra	Rahu	Buda
	Rasi		Sukra Ravi
San			Kuja
	Kethu	Birth Guru	

Mar the positions of planets in all the Kendras In addition to his onerous duties he completed the gigantic task of completing with his own hand, one crore and twenty five lacks of Rama Namas or Names of SreeRama and concluded the religious ceremonies connected with them four months before his death He died in his 76th year on the morning of 27th August 1891 and was therefore 75 years and 40 days according to English calculations My mother bore 6 children four daughters and two sons, and I am the second My elder brother Jagan natha Row entered Mysore Service, retired as an Amildar and died in December 1916 I was born on the Rathasaptami Tuesday, in the month of Magha in Rakshasa at about 14 ghatis after sun rise at Chicacole and the following is my horoscope

	Moon Rahu	Birth	Saturn
Mercury Jupiter Sun	Rasi		
Venus		Mars Kethu	

	Birth Jupiter	Rahu	
	Navamsa		
Mercury	Kethu	Sun Venus Saturn Mars	Moon

An incident occurred in my 5th year which has influenced all my life to a remarkable extent My first Aksharabhyasa, education, began at Parlakimidi in my fifth yea and I slept that night with my father I dreamt that I was taken to Surya loka to the presence of the Sun, made to sit on his lap, and given some Payasam (wheat preparation) by his wife Chayadevi and after a great deal of love, the Sun putting his hands on my head, observed that I would live long, be happy and become a great scholar and author. I awoke and related my dream to my father, who had already anticipated some ideas of my future greatness. In my boyish days I was extremely intelligent, and possessed an excellent memory coupled with a piercing intellect. But as it often happens with intelligent boys, I was irregular in attendance at school, careless of my studies, fond of running and other athletic exercises, and was mischievous to a considerable extent. All the while I felt I would become a great man, and even challenged my teachers with this idea. While I was in the Senior B A class in the Central College at Bangalore, Mr. Cook M A its Principal rebuked me for my want of attention to studies and for not writing notes which he gave very copiously. I was ready with my impertinent answer I observed in a determined tone that copying notes forms the part of dull headed students and superficial teachers and that bright students like myself need no such process. He remarked that he was, a student and amanuensis of Dr Bains of Psychological fame and that I should obey him I told him that I would become a greater man than both of them with the result that I was turned out of the class for a day Mr Cook was a generous Scotch gentleman He sent for me next day, and asked me whether my behaviour was right I said that his treatment of students should be different as the intelligent and spirited could not bear calmly, remarks which dull boys may consider as their inheritence. When I met him after publishing some of my works, specially History of Vijayanagar, he had the nobility to address me as a greater man than himself while I modestly acknowledged his valuable instructions as the basis for all my scholarship in English I was intended to take the legal line and accordingly finished my legal studies and practised for about 9 years. My astrological instincts were stirred up by a Sastry while I was in the F, A. class, and I picked up my knowledge in it by reading books on the subject

in sanskrit I had no high opinion, for English astrological publications and never cared to read them. My first work in Astrology in a diglet form English and Kannada appeared in 1882, and it sold well My collegiate studies give me no leisure to attend to astrological studies and my Self Instructor in English appeared in 1892. The second Edition in 1893 and the third in 1900, the interval being taken up by my legal practice, fourth and fifth Editions followed and the sixth is in print Soon after my birth an Ooriya astrologer by name Brahma predicted my future greatness I feel I am under the direct grace of the glorious Sun at every important turn in my life and his presence in the 10th house along with Buda and Guru has enabled me to hold the view that I am destined to become a great man and write valuable works on a variety of subjects I married first my maternal uncle's daughter by name Bhagirathi and she bore 10 children of whom four died early in life I have now 6 children by her 3 sons and 3 daughters and after her death I married again Sul hi She has one daughter now and I am leading a quiet honorable and religious life. My second son Lakshminarayana Rao is a graduate of Philosophy and Logic and has entered the Mysore Educational service My eldest son Nanjunda Row assists me in my office work, and I have now one grand son and two grand daughters God has been pleased to place me above want and though my earnings are great my expenses have not been small I possess generous instincts and always take delight in helping others who are in need. I am an admirer of all talent in any form in any man and my company is always pleasant and instructive I possess powers of speech and writing fluently in almost equal degrees and my familiarity with various Western and Eastern sciences, gives me a decided advantage to lead the people wherever I may be. I am a great lover of music and fine arts, and my residence is generally kept in a very fashionable manner. My house is open to all classes alike and I have never withheld my help in any charitable cause when they sought my help. I have had audiences with Viceroys Maharajas and Governors and all of them were pleased with my behaviour spirit of independence, and capacity in conversation and discussion I have had suitable Khillats or presents from many Maharajas and the national predictions I made about wars, famines, deaths of royal personages epidemics, and other phenomena have

been remarkably fulfilled. My prediction about the present great Anglo-German war, six months before it happened, in my Astrological Magazine has raised my reputation high and my works and lectures have always been appreciated and recognised by the educated public I am now in my Guru-Dasa and Sukra Bhukti and hope to pull through it and a portion of Sani, through God's grace I have been leading a religious life in this age of false allurements, of false civilisation, and have felt strongly in my innermost heart that God protects all those who entirely place their confidence in Him and my own independent life is a great illustration of that great principle which lays down complete devotion to God and honest and sincere life under His able and Omnipotent guidance. May he shower His blessings on all and make the world happy and cheerful have been my earnest daily prayers.

THE END.